A COMMEN-tarye vpon the Prophet Mycha.

Wrytten by Anto-ny Gilby.

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Ames p. 236.

A preface wyth the summe of the Chapters and the tyme and life of the Prophet.

The word of God to Micha of Maresha in the dayes of Jotham, Achas, Jehiskah kyngs of Juda, whyche he dyd see ouer Samaria and Jerusalē. The Text

WE doo neede no newe Prophetes. We do nede no mo Prophecyes. We do neade no mo Miracles, sygnes, or tokens, whyche nowe do lyue in these latter dayes: if we wyll call olde thynges to memorye: neyther if we wyll not beleue the olde hystory reported by Moyses, and the terryble thret nynges of the Prophetes, coulde we beleue if the greateste mirracles of raysynge the deade, to speake amonges vs were wroughte in oure dayes (as Christe oure sauyoure sayeth too the ryche glotton.) Wherefore suffer me, I beseeche the, too renewe olde thynges wrytten by thys Prophete Mycha, the mooste eareneste rebuker of vyce in thys tyme, and the mooste dylygente watch manne to warne boothe of good and euyll,

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for to come vpō hys people, and if so be that the wordes of this olde truthe, doo shayke youre olde sores in thys perilous tyme, wherein all olde euylles seme too haue dysgysed theym selues wyth newe vysers: rather suffer them to be rypped to the harde coare, then to spourne impudentlye agaynste the pryncke, to stryue agaynste the streame. For the time is at hande by the vnchaungeable appoynte ment of the euerlyuynge Lord and most myghtye Judge, when euerye man shall be tryed and Judged, approued or refused by the thoughtes of hys hearte, by the wordes of hys mouthe, and by the fruts of hys owne imaginacyons.

i. Therfore thys dylygent watcheman, warneth especyallye of thys iudgmente in the entrye into hys prophecye, in the fyrste Chapter sayinge: that the Lorde hym selfe wyll come downe moste terryblye to the wycked, & the mountaynes shall melte, the valeis shall vade and vanysh like waxe before the fyry flame.

ii. And in the seconde chapter he cryeth forthe woo, dampnacyon, and the soore vengaunce of God agaynste the vayne thoughtes and Imagynacyons of the myghty men of the world, agaynst theyr wycked workes and threatenynges of

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the true Prophetes.

In the thyrd Chapter he rypeth more iii.
neare the coare of theyr crueltye and ex-
torsion. He vttereth the flattery of theyr
chaplaines (as we do cal them) the false
prophetes, flearynge vpon them for ad-
uauntage and bolsterynge them vp in
wyckednesse, the lynkynge together of
the Iudges and hyghe Officers, theyr
briberye and auarice, and for theyr wyc
kednesse he threateneth vtter desolacy-
on to theyr cytyes.

In the .iiii. he promyseth a kyngdome iiii.
farre contrarye to thys kyngedome to
come vpon earthe, full of knowledge,
quietnes, and peace, which is the kinge-
dome of Messyah, wherein al the chosen
Iacob shall be restored to theyr honoure
promysed, and theyr ennemyes vtter-
lie destroyed.

In the .v. he threatneth the desolacy- v.
on of Hierusalem, the robbers dough-
ters (as Iherome dothe translate) and
immediatlye adioyneth a large & playne
promyse of Messyah our sauyour too be
borne in Bethlem, a dispysed byliage, he
declareth hym to be both God and man,
and sheweth howe he shall feede Iacob
and be hys peace. But he shall feede the
land of Nimroth with theyr ennemyes.

wyth theyr owne swearde pointes.

vi. In the sixte he contendeth wyth the people in the persone of God for theyr ingratitude, teachynge the true worshyppe of God to stande in iudgemente, mercye, and the reuerence of the sacrate magesty of the almyghtye. He detesteth in the parson of God al dysceptful dealyng and promiseth worthye recompens and iust rewardes for al euil doers.

vii. In the vii. and laste Chapter, the prophet bewaileth the scarsity of the good, the smal truste of worldelye frendeshyp, he teacheth pacience, he geueth comforte, hee prompteth delyueraunce to faythefull Iacob, to the shame and confusyon of God hys ennemyes, and the laude and prayse of God hys great mercy and truthe. Amen.

Thus haue we heare in this prophete holesome doctrine for all ages. For the spyryte of God seeth from time to tyme continuallie oure iniquities, and stryueth euermore there agaynste. No hyl is so hyghe, no valye so lowe, that hee seeth not. He shaketh the foundacions of the earthe, when he rebuketh the worlde in the rigoure of his wrathe.

Let vs therefore remember the olde worlde before vs plaged for synne, drowned

ned for theyr wickednesse, and keare the fire of Goddes wrath, threatened by the Prophetes, to be kindeled in these laste times, to the euerlastinge destruccion of all euill doers, who with the deuill and his angels shal haue a worme, the which shal hereafter gnaw and grate their conscience for euer, and a firie torment whiche shal neuer be quenched, wherof oure Prophete warneth the wycked worlde, threatning wo and damnacion with feruente spirite and sorowe of heart, brastinge forth into teares, yellinge and sighinge for the cuyls he dyd see towardes them. Micha. i.

For this Prophete Micha semeth to be another Eliah feruente in spirit and zelous for the glorye of God. He was of the princelie tribe of Juda, and therefore acquainted with the priuie practises of the potētates and prices, he did wel inoughe knowe theyr ydle deuyses, theyr vaine imaginacions and could espye the lynkynge together of the hyghe officers and Judges. He liued in ỹ tyme of Esaiah, Hoseah, and Amos, vnder these. iii. kynges. Iotham Achas & Hezechiah, A man of suche an hygh reuelacyon that Esaiah dare alledge the greatest mysterye of hys whole prophecy of

the spiritual kyngedome of Christe and of the greate tranquylytye vnder hym by the same woordes that thys manne of God Micha hadde spoken them.

It shalbe in the laste daies, and so forthe Esaye.ii. Hieremiah also alledgeth hym by name sayinge. Micha of Marescha was a prophete in the dayes of Ezekiah and saythe to all the people of Juda. Thus saythe the Lorde of hostes, Sion shalbe plowed lyke the feilde, and Jherusalem shall be an heape of stones, and the hyll of the house of the Lorde shalbe an hyghe woode, Hieremie.xxvi. and the same is red the thyrde Chapter of oure prophet worde for worde.

We do reade of.ii. prophetes of this name. The fyrst is named Micha the son of Jemla an Israelite, whom Achab did saye that hee had onlye lefte one alyue amonges all the prophetes of the Lord, but I do hate hym (saythe he) for he neuer prophecied good towardes me. iii. kynges. xxii. The other is of Juda (our prophet) which liued almost.ii. C. yeres after ỹ first Micha. He was borne in a city called Marescha, whiche is in the tribe of Juda. Josua.xv. Hys prophecy is generall to al cities & coũtries, but vnto Jerusalẽ & to Samaria, he chiefly vttereth hys

hys threatninges, because there he dyd knowe and see theyr wyckednes to bee great. Amongs whom he dyd see cruelti, extorsyon, tyranni, couetousnes, auarice ambicion, the contempt of God his true religion, Idolatry, and lyke abhominacions to raygne (not only vnpunyshed) but by the chiefe Lordes, greatest Peares, and Princes, practysed, vsed, and frequented. In hys tyme bothe these. ii. kingdōs wer greuously vexed w̄ wars w̄out, & treasōs within themselues. They wer polluted & defyled wyth Idolatrye. So far geuen ouer to mindes reprobate, that forgettinge al true worshyp of God and all natural inclinacion, they did sacrifice theyr owne chyldren by fyre vnto Baall. These wicked times wherein hee liued vnder Jotham, Achas, and Jehiskiah, ar set forth in the. iiii. booke of the kinges. xv. xvi. and. xvii. Chapters.

As for Samaria, it was geuen ouer to al wickednesse. Zacharia the wycked & Idolatrous kinge raigning but. vi. monethes, was traitorously slayne by Sellum. Which Sellum vsurping ỹ crowne but one moneth, was slayne by Manahen, which also slew al the enhabitants of Thalpha and most cruelly murthered al the women with childe, and ript their

bellies

bellyes, and tiranouslye wyth taxes and tributes did vexe all his subiectes, to maintaine hys wickednesse, whiche causeth our Prophet to saie, that they dyd flay theyr skins of their backes, and the flesh of their boanes. Then Phacea his sõne raigned after him one yere, as wicked as his father, and they all walked in the wicked waies of Jeroboam the sõne of Nabat, which set vp the golden calfe. Therfore were they geuẽ ouer to mindes reprobate with gredines to fulfil al their wicked lustes.

In the seconde yeare of the raigne of Phacea the sonne of Manahea, Phacea the sonne Romalia wrought treason against him, slewe him, and vsurped the crowne and departed not from the wicked waies of his predecessoures kinges of Samaria. Under him Theglathphallassar the king of Assiria, inuadeth Galile, and carieth awaie captiue the tribe of Nephthalim. Againe Osee the sõne of Hela wrought treasõ against this Phacea, slewe him, & vsurped his crowne, Against whõ Salmanasser moueth war, doeth beseige his chiefe citie Samaria, taketh & destroieth it, & so leadeth .x. tribes captiue into Assiria. Thus with wats & wyckednes was Samaria destroyed, &

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as oure Prophete warned in hys tyme, broughte to an heape of stones whyche myght haue caused Jerusalem to haue taken heede to his threatnyngs. But no warninge can serue the wicked and stifnecked. For Jotham the kyng of Juda and Jerusalem in manye things, a man praise worthye (thoughe he did se manie of these great plages fal vpon Samaria for theyr Idolatry) yet did he suffer his people to sacrifice in the hil alters, contrary to God his holye commaundemēt. As for Achas king of Jerusalem, he was worsse then wycked Achab kynge of Samaria, for beside al other abhominacions he dyd offer hys sonne in fire vnto Baal, after the maner of the heathen Cananees, & spoyled the tresures of the house of the Lord, to geue them to The glathphelassar. And thoughe Ezechiah ẏ good king folowing him, destroied ẏ ydols, did breake downe the hilalters, and ẏ brasen serpent, thoughe I say ẏ kinge him selfe, fauored true religion, yet was their old wickednes so roted in the herts of his nobles & cōmons, that besides conspiracies & pertakings within his owne realm, & also much war of forē nacyons without, wherwyth God worthelye plaged his subiectes for their stobbernes. Al

theyr

their walled Cytyes were taken by Senacherib from the vttermoste borders vnto Lakys, wherof oure Prophet speaketh in the fyfte Chapter: yea, Jerusalem was obsessed and beseged as he also prophecyeth that thys plage shuld come to the gates of Jerusalem.

Nowe we that reade and heare these olde thynges of Samaria and Jerusalem, their kynges and Princes. In the ende of the worlde, must know that they are wrytten for our learnynge, that wee beynge warned by their scourge, plage, and fall: shoulde feare to doo the lyke wyckednesse. And heare in this prophete chyefelye wee are warned of Jdolatrye, ambicion, and extorcyon. As for Jdolatrye (thoughe oure gouernoures here in Englande throughe the mightye hande of God haue for the comfort of hys elect banished the outewarde shewe thereof) Yet one sorte makynge thys moost Godlye and gloryous facte to serue their luker and gayne to the sclaunder of suche a notable enterprise: haue seemed too chaunge the kinde of Jdolatri, making of muck, which they found heaped about those idols, to be their God. So that thei maye worthely be called Jdolaters, so lōg as thei haue it, kepe it, & fet so much

store

store by. Neyther is it anye newe learninge to cal this their auarice Idolatry, for so Paule calleth it to Ephesians the v. Chapter. Another sort there is whiche in their heartes haue Idolles styll, and vtter it when occasion serueth, sayinge: that it was a good worlde when these Idols of Walsyngeham, Canterburye, and, their blessed Malle were worshypped and regarded. There bee moo sortes whyche wyll be called Gospellers, that haue some their belye for theyre God, some their subtile wyttes and worldlye pollicies, some one thing, some a nother so that in effecte Idolatrye is not banyshed, but raygneth more clokedly amõgs vs, too the ignominye and shame of the truthe of one God, whiche wee woulde seame to sette forthe and maineteine. As for ambicion & extorcion the deuill practiseth at this daye too stoppe the glorious kingedome of Christe by theym, and rayseth ambycyous stomackes, haulte, and proude mindes amongs those whyche woulde seeme the stoutest captaines of godlye cheualrye. Whyche thorowe their vnsaciable ambicion and greadye desire of gathering al thinges into their hãds: robbeth, & reaueth, pilleth, polleth and oppresseth their felow sougioures.

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So that vnder theyr holy profession and pretensed religion, they do betraye theyr graund captaine and master of religion, and worketh more wyckedlye of the deuyls parte, for the contempt of God hys word: then doth any one whych openlye beareth hys badge and cognisaunce. Agaynst such therfore bryngeth oure prophete soore threatenynges, yea terryble thoundrynges. Whereunto it behoueth hye and low, the earthe and all earthlye creatures to geue eare, and to harken. For it is the woorde of the Lorde, not of man whych Micha bringeth. The Lorde hym selfe dothe speake it from the holye temple of hys magestye, from whence he shal come downe ryghte shortelye to bee, bothe a wytnes and Iudge agaynst vs.

Wherefore lette vs iudge oure selnes, nowe warned by God hys woorde, that we be not iudged of the Lorde, and so for our wyckednesse wyth the worlde cōdempned. For our God (whose worde is now sent amongs vs) is a consuminge fyre, before whome no synne can be cloked. Hys woorde is the hammer breakinge the hard stone.

word of god a hammart

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The worde or Message of the euerlyuyng Iouah (ẏ is) of hym whiche now is, that hath beene, that shalbe. By whome also al thinges haue theyr beinge: for so muche containeth that hye name of God, whyche we do for the most part translate (Lord) thorowoute the Byble, because the Iewes not daring to pronounce it, neyther by anye other woorde beinge able to expres so muche of God, do the place in the stede therof Adonai, whiche do the signifye Lord. Whiche I do note to this ende to admonyshe the reader to auoyde such cauillacions as the ennemyes of the gospell haue here to fore styrred aboute the Lord, and oure Lorde, and to teache the ignoraunt to haue a deepe consyderacyon of the magesty of thys Lorde, whyche is, whych hath bene, and whyche shalbe, by whom al creatures haue theyr beinge

so ofte

so oft as they do heare the Lord named and so call them to the reuerence of the name of God, so longe by vs Christians contempned, dispised, and vyllanously blasphemed, wyth vsual othes and abhominable periurye. Where as the Jewes dare not speake nor wryte thys greate name, but wyth meruelous obseruacion and much reuerence. To our great shame I do speake it, which do tosse like a tennes ball wythoute all feare and reuerēce the name of our Lord God from mouth to mouthe, accountyng him vnmete for al good company, especyally for a kings court whyche wyll not take the name of god in vaine at euerie other word.

Oh ye blasphemers muste thys be the firste entrye in youre Courtes and companye, to shake of the feare of God. So despytefullye to breake hys hollye precept and commaundemente, so contumelyously to abuse hys holye name, greate before all creatures, hyghe before the aungels, and terryble to the deuyls. Learne some other courttynge before thys Lord in his dreadfull maiesty come downe amonges you. You can talke reuerentelye of the kynges Maiestye, hys lyghnes, hys honorable counsayle, my Lordes grace, my Lorde Byshops grace and

and my ladyes grace, & is there nothing left for the Lord of al Lords, the kynge of all kynges, but Gods bloude, Gods wounds, Gods passion, blaspheming out ragioussy both God the father & his son Christ (who for to saue vs, shed his blud, suffered these woundes and bitter passion) Is neyther God, who created thee? nor Iesus Christe, who redemed thee, of no more reputacion? Is this right courtyng? to set so light by thy creacion? thy redempcion, thy saluacyon? Then cursed be courtinge, wo worthe the wicked companye.

The Text

Here all people, hearken thou earth, and al that therin is. The Lord God be a wytnes againste you, the Lorde frō his holy tēple.

Loo, no kynges courte is excepted, but all people muste doo reuerence vnto thys Lorde, al knees muste bowe before hys magestye. The heauen is hys seate, the earth is hys footestoole. The kinge in hys pryuy chamber hathe thys Lorde a witnesse of his dooinges. The Lordes of the pryuaye counsayle, can not shutte foorthe of the counsayle chamber, thys vnreprouable wytnesse, No Kynge, no

god sitt all men doinge

Court, no Emperour, no Pope, nor Pre-
late shal worke so priuely, but this Lord
shal espye and se, shall both wytnes and
iudge al their doynges.

Let vs therfore tremble and dylygent-
ly gyue eare when the Lorde speaketh,
and wyth feare and reuerence houmble
oure selues to hys name, Desiryng (as
his sonne taught vs) hys name too bee
sanctifyed, halowed, renowmed, reuere-
ced and magnifyed, and waityng moste
obedyentlye whyles hys holye wyll bee
fulfylled.

Moyses dothe cal heauen and earthe
to wytnes agaynst vs, as doth our Pro-
phete Micha. Deuteronomie. iiii. xxx. and
xxxii. So dothe Esaye also in hys fyrste
Chapter, teachynge vs that the hea-
uens, that is to saye: the heauenlye spy-
rytes and aungels, the earthe, that is
too saye: all menne create vppon the
earth: shall beare wytnesse at the greate
and terryble tyme of Godde hys laste
Iudgemente, wyth all trewe preachers
and Prophetes, agaynste oure synnefull
stubbernes, whyche wyll not repente, be
ynge so oft admonyshed. Yea the euer-
lyuynge and euerlastynge Lorde in hys
dreadefulle Magestye commeth as an
vnreproueable wytnesse too adiuenge

the

the contempte of hys holye name, and all other abhominacions, as thys oure watche manne warneth. Wyll wee not yet stowpe? abate oure pryde, plucke downe oure hyghe courtlye lokes, halte cõtenaunces, and leaue oure bleather blowne bragges, lette forth wyth shamelesse othes, too the contempte of God his holye name, and that bytter passyon whiche Christe oure sauioure, suffered for vs?

Well, the Lorde is higher then all, and hee wyll shortlye come downe from his holye temple. Then woo to the crown of pryde, the blasphemers of his name. Woo to the ambicious Tiraunts and couetous caitifes.

Woo to the droncken in theyr lustes, eyther heare in Englande, or elsesse where, for there is one God whyche hateth synne euer sence hee made manne, and one spryte whyche hathe by the holye wooрde vttered synne, rebuked it, and foughten againste it frome the begynnynge, one Lorde, whyche shall bee boothe wytnesse and iudge ouer all flesche, whyche shall come sodaynelye vppon the wycked, strongelye, and myghtelye, lyke an hayle storme, lyke a Whyrle wynde, or lyke a sodden floude

of waters fallynge vpon a great playne
Esay. xxvii.

The Text For lo God shal come fourth of hys place, he shal come downe and walke vppon the highe places of the earthe. And the hylles shal melte vnder hys feete, the valayes shall cleaue in sonder, euē as the waxe melteth against the fyre, and as the waters whyche fal downe by violence.

Oure Prophete Micha dothe paynte the commyng of the Lord to iudgement boothe wyth the Iewes and also wyth the hole worlde, wyth mooste euydent similitudes of comming down and walkynge, whiche canne be applyed vnto God, who fylleth all places but onely by borowed speache as Moyses dyd saye. Gen. iii. God did walcke in Paradyse at the euentyde because he dyd then open his Magestye moost presentelye vnto Adam, howbeit vpon oure sauiour Christe whome we beleue bodelye too be in one place, not in al: accozding to the sayinge of the angel vnto the wemen. He is not

here

heare after hys reſurrecc̃yon, but the men of Galile ſtode and beheld hys humane body, go vp into the heauens. And the aungels ſaide agayne vnto them: ye mē of Galile: This ſame Jeſus ſhal com agayne, as ye haue ſeene hym goo vp into the heauens. Actes. i. And God hathe appoynted a daye (ſaythe ꝑaule) when he wyll iudge the worlde wyth ryghteouſnes, by thys man, whom he hath rayſed from deathe. Acte. xvii. The whyche daye and tyme of the Lordes comming, ſeemeth here to be chiefely and ꝓyncypallye deſcrybed, thoughe the deſtruccyon of the Jewes bee therewyth inſumate. For thus dothe Chriſte hym ſelfe copple bothe together. xxiiii. of Mathewe and Dauid in the. xvii. ꝑſalme doothe adioyne the daye of hys perticuler deliueraunce to thys daye of the Lords comminge, ſayinge: the Lorde hathe hearde my voyce frome hys holye temple. The earthe was moued and trembled, and the foundacyons of the Mountaynes were troubled, & ſhaken. The ſmoke dyd come forthe in hys wrathe and the fyre dyd flame from hys face, ſo that coales were kindled therwith, he bowed downe the heauens & came down, and darknes vnder his fete.

Of thys daye and of these hyghe places wherevpon the Lorde shall walcke, speaketh Esaye the Prophete. In that daye the Lorde alone shalbe exalted for it shall come vppon all the hyghe and proud, vpon al them that are arrogante, and they shalbe broughte lowe, and vpon all the hyghe Ceder trees of Lybanus, and vpon all the Okes of Basan, & vpon al the highe hilles, and vppon euerye highe tower, the pride of men shalbe brought downe, and theyr highe lookes be broughte lowe sayth Esay, whiche is the meaninge of our Prophet.

The Text. And the hils shal melt.

For oure God is a consumynge fyre and who is able to abide the heat of hys heauye displeasure? and as Esay sayth: the Lorde shall come in fyre, and hys Chariot shall be lyke a whyrle wynde, too vtter foorthe hys furye wyth greate rage, and his rebuke in the flame of fire. For in the fyre and the swearde shall the Lorde iudge al fleshe. Esay. lxvi.

Now, where the proude worlde dothe thinke ẏ the lorde liueth in the heauens, not seing, nether regarding their doings vpō earth. Oure Prophet rebuketh that grosse opinion, and telleth them that as he dyd come terryble downe vppon the

mounte

mounte Sinai, when he dyd geue the lawe of the.x. commaundementes. Soo wyll he come wyth fyre, to make theyr heartes to melte, when he wyll aske accomptes of the keppnge and fulfyllynge of these holye commaundements. The whyche fearefull communycacyon and threatnynge maye worthelye cause vs in these latter dayes, vpon whom the end of the worlde is come, to quake and tremble, considerynge oure careles lyfe, whyche do all thynges so wylfullye and wickedlye as thoughe either there were no God at all, or no daye appoynted to make aunswere for oure doynges. But the Lorde wyll come spedelye from hys holye temple.

For the wyckednesse of Jacob, all thys and for the synne of the house of Israel. The Text.

After the prophete haue threatened vtter destruccyon of the ii. kyngedomes Samaria & Jerusalem, set forth by open similitude of the mountayns melting, the vallies cleauing in sonder, lyke as waxe doth before the fyrye flame, he sheweth the cause of the ruin of the both, & of the great wrath of God, and as all prophecyes bee generall beynge geuen by one

spirit, whiche seeth to the ende euermore stryuyng agaynst the syn of al nacions. So doth the spirit teach vs that the onely cause of Gods wrath in al ages, and all places, is the synne and wyckednesse of the world, for the which he said once: It repenteth me that I made man. Genesis.vi. For synne God destroyed the whole world, whiche he had made, both man and beast, saue onlye a seede reserued in the Arke, to preach hys iustice, and hys mercy, in a new worlde, renewed by hys spirit. For the proude sinful wordes of the old Giantes, did the greate plage of the confusion of languages come vpon the worlde, whyche we do feele vnto thys day, so that one man vnto another beinge of a straunge nacion, is made as it were a dombe and a speecheles beaste. For syn were the .v. cytyes brente wyth fyre. For synne wer the old Gyants Og kynge of Baasan, and the monstruous seede of Suachim destroyed. For synne the Cananites, the Heuites, the Hethites, the Iebusytes, and to be shorte after them Who were placed in theyr Countreyes, the chosenne Israelytes beynge in noumber lyke the sandde of the sea, were myserablye wasted, destroyed, and consumed. The.iiii. pryncypall Monarches

chies whyche Dauyell declarybeth, be all beaten downe for synne. And the .x. lytle hornes or kyngedomes also, hath beene euery one of them, otterthen once chaunged and translated. Finallye all realmes countryes, townes and cityes, shall for synne haue the lyke ruine and destruccion. Some sooner and sorar, to cause the rest to repente. And at the length be all because the reward of synne is destruccion by the myghty Lorde hys vnchangeable ordynaunce. So fore a thynge is synne in the syghte of God, that whosoeuer synneth, deserueth death. This was the old learning which the Lord taughte Adam in Paradyse, whych al the seede of Adam feeleth and tasteth contynuallye, and yet can neyther see nor auoyde the cause of theyr destruccyon. But as Medya did say: Euen seyng, wittynge, and wyllyng we do perysh.

Who was the cause of synne to Jacob? was it not Samarya? and who of the hie places of Juda? was it not Jerusalem? The Text.

Thys sentence can not stande as it is commonly translate, what is the sin? because the interogatyue in Ebrewe is the Masculine gēder, & therfore must be

refers

referred to the author of the synne, and hye places, wherunto the aunswere also serueth that Samaria and Jerusalem, that is to sai: the chiefe cities and kings courtes are the causes of al wyckednesse and Idolatrous abhominacyon. Euen so said Elyas to kyng Achab: Thou and thy fathers house hath troubled Israell whych haue forsaken the commaundementes of God, and followed Baalam. For lyke as the kyng and court is, suche are the people, as the experyence of al ages playnelye teacheth. For the people alwayes by flatteryng and counterfaytynge kynges and prynces, doth imitate & follow their maner & condicyons. And this is nothyng vnnatural, that the body and inferiour members should folowe the qualityes & disposicion of the heade, but rather impossible that it should be inclined any other wayes. Here is to be noted for the variety of trãslacyon, of thys text that it is a defectyue sentence, and by sondry interpreters is diuerslye supplyed lyke as many more in the old Testamẽt. For the Hebrue tonge in sẽtẽces of vehemencye, and also of greate haste doth leaue out certain words easye to be vnderstande. itti mi, who wyth me, hashalam, how peace, suche eclypsed phrasyes

haue

haue we in the Englische tonge, as howe nowe: hoylle, hoylle. Samaria was the kinges of Israels seate, as we reade. iii. Kyng. xvi. Amry king of Israel bought the hyll Shamor of Shemer, and buylte it for hys palace, wher as the kyngs wer named before to raygne in Thyrsa, as appeareth in the same chapter.

This Samaria is much blamed in scripture, because of the golden calfes which Jeroboam set vp, & al the kings of Israel in this city chiefely mainetained after hym. And Jerusalem is annexed as her sister by byrth, being both of one people, brought forth of Egipt, and also like of condicion in al kinde of abhompnacyons, as the thyrde Chapter of Jeremye, and xvi. of Ezechiel doth at large vnder the names of Ahola and Aholiba declare.

Wher as Jerusalē is accompted muche more wycked, because she could not beware by her Sisters fall, but encreased her abhominacions, and therfore muche more greuously to bee iudged and condempned.

In what case then are wee liuinge in these euel daies, in our great cities, courtes, and kinges houses, which haue not the terryble example of one of thē only, but of infinite other set before oure eies.

We doo reade of the wycked kynges in Jerusalem Achas and Manasse, whiche dyd not onlye excede in wyckednesse the kynges of Israell and Princes of Samaria, but they are charged ꝓ they farre passe the wyckednesse of that people whyche the Lorde dyd driue fooꝛthe before them for theyꝛ synnes and abhominacions the wicked Cananees Wher the kynges and Princes were so euill, the people coulde not be good, therefoꝛe did come vpon them horrible destruccyon at the ende. What shall wee saye in these perilous times wherin al men complaineth, religion to be neglected, charity to be clene quẽched, al good maners & ordeꝛs peruerted and coꝛrupted, couetousnes so deepelye grounded, and ryot so rooted in theyꝛ heartes, whyche haue authoꝛytye ouer vs, that these poysons are spꝛed lyke smyttynge lepꝛyes, from the heade to the hoole bodye euen to the soules of the feete and lowest members.

Repente (we saye) O you Pꝛinces & iadges of the earthe, remember these examples of olde, consyder that al is laide vpon your backes, foꝛ you must answere foꝛ the sinnes of the people, euen you I saye, whiche shuld be as it were earthlye goddes vnto the people, to mynyster

all

all goodnes. Become not deuyls the authors of euil and wyckednes, haue ofte in mynde the godly sayings of the boke of wysedome, that power is geuen vnto you of the Lord, & authoritie frō the hyest, which shal examine your workes and shal serch your verye thoughtes, because that you being the ministers of his kingdome, haue not vsed ryghte iudgemente, nor kept the law of righteoulnes, nether haue you walked after the wyl of God.

Horribly therefore and spedelye shall he appeare vnto you, for a moste strayte iudgement shalbe to them in authority. Unto the smal, mercye shall be shewed, but the mighty shalbe mightely tormented. &c. as in. Sapi. vi.

Repente we crye agayne O ye Lords of the earthe of your former neglygence in religion. Laye downe your couetouse ambycyon, cease from ryot and your lasciuions wantonnes. Awaye wyth youre stynkinge fornicacion. Let go your oppression and extorsion.

Seale to do euyll. Learne to do good. Least you do perysh wyth these. ii. cityes afore named Samaria & Ierusalē. The yore people youre subiectes muste nedes folow your exāple, if you do vnfaynedly repēt as did ỹ kings & prices of Ninive.

Lyke

Lyke as they cannot escape vnpunished if you do sinke in sin with the princes of Sodō. But oh, wher be ỹ exāples & proclamacions of the kinges & princes of Ninive: which admonyshed of theyr syns of Jonah onlye, proclaimed a faste for yong and old, mā & beast, cōmanding moste straightly that they shuld cry vnto the lord with al theyr might, & euery man tourne frō his euil wai, & frō the wickednesse, wherein hee was practised. That God might repent of his worde & turne away his wrath. But you contrariwyse, not repenting, but forgetting howe you haue offēded God with your olde idolatry, do abuse his light, now sent amōgs you, to the satisfying of your lustes, & to condēnaciō of your owne soules, cause god his holy word, & ỹ preachers thereof to serue your couetousnes. You do make proclamaciōs daily (I do graūt) against the couetous dealings of your inferiour members & subiects: but be sure, ỹ bodye can not bee deliuered of this disease except ỹ head be firste pourged. Wherefore be warned in tyme by the prophets and preachers. For if we stil both head & fote continue in euill, we must loke to gether to perish wt the wicked world before vs.

The Text. I wyll laye Samaria in forowes

rowes to plant vines, I wyl cast
down her stones into the valei &
rayse her foundacyons.
Lo, vtter destrucciō is threatned to thys
cytye for the wyckednes of the inhaby-
tantes. And it was performed which the
prophet speaketh by Salmanasar, Sā-
heryb, Phul, & The glathphelasar, as ap
peareth in .iiii. boke of the kynges the
xvii. & xviii. chap And shall oure polluted
Samaritans of London escape vnpuni-
shed: the Iewes could not medle with
Samaritās wout polluciō, nether cā the
faithfull come to London but they are
contaminate. Their eyes with fylthye
sightes,, are full of adultrye, their eares
with wycked tales & blasphemies, ar ob-
turate & made deafe, theyr mynds wyth
infinite errours occupied, with the diuer
sity of diuilish delucions demēted, that
neither Samaria, neither Sodō it selfe,
hath deserued before god & man anye so-
rar, or more extreme punyshmente. God
is ther none amongs thē, nether yet erth
ly king, as appeareth by their laws con-
tēpned, no loue amonges men, no shame
fastnes amonges women, no fayeth, no
fear, no trust, no cōfidence, no master cō-
tente wyth one offyce and callynge, no
seruaunt for loue, doth shewe obedience.
In

In shadow and outward shewe, haue banished Idolatry, and chaunged theyr religion, yet do they serue the deuyl styl as muche as euer they did in al kynde of abhominacio. Therfore shall thys Englyshe Samaria be wasted and destroied, because from this sea all sinfull poodles of England doth flow & spread abrode.

The Text. And all the grauen images of Samaria shall bee broken in peeces, the gyftes and offeryngs shall be brente wyth fyre, and all her temples shall I make desolate, for who hath gathered al of the hyre of an harlotte, and to the hyre of an harlotte, they shall bee returned.

The grauen Images, the golden calues, & whatsoeuer the Assyryans founde in Samaria, they spoiled and wasted it, they destroied theyr townes & tẽples as is towched. iiii. Kynges. xvii. They dyd take awaye theyr golden calues. Osea. viii. whereby the liuinge Lord would vtter the weakenes of those fayned gods whych could not helpe themselues, and the foolyshnes of all men whyche wyll worshyp

thes the LORDE of all the earthe.

The Prophet goeth forth to declare the state of the Jewes in the dayes of Messiah, for of that tyme al do take it. Now because ỹ time is not come wherin the Jewes shall receyue oure Christe, as theyr Messiah, theyr God and theyr kyng, I do iudge it vnmete for any man vnlesse he haue some specyall Reuelacion to wade any farther then the open woorde of God in the secrete woorkes, whych then shal be shewed, neither may it be accompted as a greate faulte to anye of vs if we do clearely confesse oure selues ignorante, what or how manye nacions shall be gathered agaynste Israel, or howe they shall be destroyed, but rather a greate presumption if we shuld rashlye to take vpon vs the cleare light of such secrete misteryes.

Lyke as of the other part I suppose the rashe iudgemente of some whych do say that the Jewes are so dampned and altogether cast away, that they cannot be restored, as it appeareth euydentelye to bee pronounced agaynste the Scryptures, so ought it not to be alowed, but brotherlye to be reproued. As for those enemyes of theyrs whyche reioyse that

thys long captiuitie, and maketh them a lesynge stoocke and a by woorde, the Lord sweareth. Ezechiel. xxxvi: that thes shall suffer shame and he wyll sanctifye hys hyghe name whiche was polluted amonges the Gentiles, & they shal know that he is God.

In the. xxxvii. of Ezechiell God pzomyseth the restozynge of the Iewes by the raysyng of deade bonnes, where in he bzeatheth the spyzyte and lyfe whyche is the receiuinge of them, whereunto Paule alludeth Roma. xi. sayinge: what shalbe theyr receyuynge but lyfe frome the deade? Ezechiel. xxxviii. xxxix. is this pzophecye of Micheas at the full sette foozthe who so shall haue the Reuelacion of the spyzyte foz to se thys wonderous woorckes, as foz vs to whome it is not fullye opened wee dooe pzaye that to the glozye of God and the renoume of hys hyghe name, it maye in the due tyme be reuealed. Cryinge in the meane season agaynste our blyndenesse, as dyd Paule wyttynge vpon the same hyghe mysterye. O the pzofounde deepenesse of the ryches, wysdom and knoweledge, of God, howe vnsearcheable are thy wayes and incompzehensyble thy iudgements

gementes. For whoo hathe knowen the minde of the Lord, or who hath bene his counsayle geuer. Unto vs it shall bee enoughe whyles that tyme doo trye thee truth. Further to consider the ennemyes of Israell all moofte triumphynge ouer it sodenly by the mightye hande of God, destroyed suche as Pharao, Sanherib, Rabsace, Nebuchadnezer, Antiochus, and Herod.

And oure ennemyes whyche are the spirituall Israell, wonderfully vanquyshed and by Chryste and hys woorde put too confusyon, the Rompyshe Antichryst with hys Idoles, hys Cardynalles, hys Byshoppes, hys shauelynges, Monkes, Chanons. Fryers hys Pryestes, regulars, and irregulers, oute of all the rules and orders of honestye, whiche Heathen companye were entered oure lands, wer gathered agaynste vs. Countynge vs polluted Heretykes worthye too satysfye theyr bluddy eyes with oure deathes hangynge and burnynge. But they dydde not knowe the thoughtes of the Lorde that hee suffered theym too rage that hee myghte be glorified in the ende, when they shulde be threshen to powder geuynge hys fayethfull suche power

that they shuld treade downe al the power of theyr aduersarye lyke chaffe, too geue God the glorye of thys spoyle, and to knowledge thys to bee hys woorcke to the glorye of hys name. God graunte that we vnto whome God hathe geuen thys tryumphe, be not forgetfull to pay our vowes vnto oure Lorde. The Prophete voweth in the personne of vs, too dedycate, and to geue hym not only the calfes of our lyppes but the tryes, and spoyle to be a moment and as he calleth it Anathema, a thynge so separate vnto the Lorde, that no manne may touch it, much lesse conuert it to any prinate vse. Neither is this the vow of our Prophet onelye but a playne commaundemente of God. Deutern. vii. Thou shalt brene wyth fyre theyr grauen Images. Thou shalte not couet theyr syluer and golde whereof they are made, neyther shalte thou take anye thyng of them vnto the, least thou offende because that it is the abhominacyon of the Lorde thy God, neyther shalt thou bryng anye thyng of the Idol into thy house, least thou be accursed lyke as it is. Thou shalte abhorre it as fylthynes because it is Anathema and accursed. So was Jherico and Amelech, Anathematised if I may be suf-

fered

fered to to speake. And Achan was ston-
ned for touchynge of the one. Saul was
put from hys kingdome for hauinge of
the other. God graunte the noble houses
of Englande to suffer no lyke dammage
for the tournynge to theyr pryuate vses
such spoils as they haue gotten of these
theyr spirituall enemyes. I dare say no-
thinge but this only that all men canne
easlie iudge that if the Idols founde in
that Babilon hadde bene brente with all
theyr Jewels vnto them offered, and the
landes possessions putte to the maynte-
naunce of true religion, to the synedinge
of the poore, to the settynge foorthe of
godlye learninge and vertue, which was
abused in superstition and Hipocrisi: we
mighte haue hoped for oure zeale to God
warde, to haue had his mercye, and for
our godli pollici to haue sene a flourishing
region. Where nowe that couecoulnesse
that foule beaste, blotteth and spotteth,
al oure doinges in the sight of God and
man, we do feare the cleane contrarye.
God graunte vs eies to se & hartes to re-
pente for the glorye of that name & that
truthes sake, whiche we do profesle.

NOwe shalte thou be compas- The Text

fed with garrisons, thou daughter of garysons, he hath laid seig agaynste vs, wyth a staffe wyll they stryke the cheke of the iudge of Israell.

After the Prophete haue ended hys wonderful prophecy of ỹ last daies, that he may the better be beleued. He telleth them thynges whych many of the shuld see wyth theyr eyes. Now saith he, euen now is it at hand that Jerusalem tul of people and garysons of sougrers, shalbe obsessed and beseyged wyth manye sougyers. And it dyd come so to passe in the dayes of Ezechias, when Seneharyb sent hys army to Jerusalem, whych did beseyge it and brought great famine vpon them, not wythstandynge there was destroyed of that great army and garyson, by the angell of God. C. lxxv. thousandein one nyghte. Agayne wythin a fewe yeres after, Pharao brought an army forth of Egypt, and did smite and slay theyr good kynge Josias and righteous Judge of Juda. Lyke as also the laste kynge of Israell. Osee was slayne in the dayes of Ezechiah, vnder whome oure Prophet lyued, and dyd wryte this

Prophe-

Prophecy, and the chyefe cyty of Israell Samaria, was destroyed the same tyme. And not very many yeares after, the cyty of Jerusalem was besieged by Nabuchadnezer, Joakym was taken prysoner, and zedekiah set in hys place, who caused Jerusalem to be agayn besieged and destroyed, and hym selfe had hys eyes put fourth, and so was caryed prysoner. Of the whyche zedechias, they do for the most part expound thys texte of theyr chyefe Judge stryken vpon the cheeke. And some dothe saye that it is a prophecye of Christe whyche shoulde be stryken vpon the cheeke before the hye Priestes. But to cause it to agree wyth that which goeth before and followeth. Heare seemeth to be set forth a prophecye what shall come vpon Jerusaleu, euen great misery, and thynges vnto the flesh desperate, and tymes past all hoope to the iudgement of man. How be it to the almyghty power of the euerlyninge Lord vnto whom all godlye Prophetes and preachers alway prouoketh al thynges, that he pleaseth are moost easye to be fulfylled. The Lorde is moost nere when he seemethe farre awaye. The Lorde is moost stronge, when manne is moost weake.

Therfore straycht wayes in the nexte verse folowynge oure Prophete adioyneth howe that in tymes moost terrybie when they shoulde be past al hope, theyr lande wyth continuall warres all wasted, theyr kynges captiued. Forraine nacions bearyng rule ouer them. And that same tyme the Romayne tyraunte Augustus Caiser demaundynge a sore tribute vpon theim: Forth of a lyttle village not worthye to beare anye rowme in the musters and assembles of the people, shoulde come forth a captayne contrary to mannes iudgemente, whyche shoulde gouerne Israel in the strengthe of the Lord, and the hyghe and mightye name of God. So that no power of mā shalbe able to resyst hym: as is moost euidently proued in ꝑ he hath enlarged hys kyngdome and spred his name throughoute the hole world, magry al tyraunts, al persecutors, al hys enemies, and hath contynued it this .M.d.li. peres beating downe wyth the breath of hys mouthe wythout swerd or weapon al hys aduersaryes, and at thys day moost gloriously tryumphyng ouer them.

The Text And thou Bethlem Euphrata though thou be lytle among the thou

thousandes of Juda, forth of the
shall come vnto me he that shall
be the ruler in Israell, and hys
commynge forth from olde, from
euerlastynge. Therefore he wyl
geue theim vnto other vnto the
tyme ỹ she whych shal bere, haue
borne, and the residue of the bre
threne shal returne too the chyl=
dren of Israel. And he shal stād
and gouerne in the strengthe of
the Lorde, and the hygh name of
the Lorde hys God.

O wonderfull blindnes of the Jewes,
whych do not vnderstand or not regard
thys playne prophecye of Christ, pryncy
pally spoken for theyr comfort. O more
wonderful madnes of the Anabaptistes
which wilfully refuseth the knowledge
& true vnderstādyng hereof, turning thē
to the folye of theyr owne braynes. The
Jewysh Priestes and Scribes do bryng
in thys Prophecie to kynge Herode at
the fyrst when he demaūded where their
Messiah, whom we call Christe should be
be

be borne in Bethlem Juda, they do answere, for thus was it prophecyed that thou Bethelem, though thou be litle, &c. Forth of the shall come a captayne.

The wyse Magys so wonderfully by the spirite of God called from far countryes forth of forayne and Heythen nacions, brought by a star to Jerusalem, to teach them there of theyr owne kynge, doth folow the star standynge ouer thys place wher thys prophet apointeth his natiuitye. There they do fynde him and worshyp hym as God and kyng in thys lyttle vyllage Bethelem.

At hys byrth fyrste of all the Aungels appeared vnto the poore shepeheards to vtter vnto the worlde that thys kyngedome is not of the proude, but for the poore, humble and meeke, vnto whome Messiah is sent. Esaye. lxi. and they se a wonderful lyght, and heare a voice sayinge: that theyr Messyah was borne in the cyty of Dauid whych is also named Bethelem, in the same chapter the fyrst of Luke, because Dauid was ther borne i. Samuell. xvi. and anointed kynge. In the same Chapter Symeon the prophete whyche had promyse made by the spirit, that he shuld not se deathe before that he shuld se this Messyah, cõfesseth

that

that thys is the light of the Gethen, and the glorye of the people Israel.

Anna the Prophetyse whyche nyghte and daye serued in the temple with praiinge and fastynge, professed thys to bee the redemer of Israell.

Yea the voice of God from heauen in the presence of manye people, dothe confyrme al thys, saying: thys is my welbeloued sonne in whome I am well pleased, heare ye hym.

The myracles wythout noumber both in hys lyfetyme when he cured al dyseases boothe of bodye and soule. When he caused the wyndes to cease, the seas to obeye, and deathe to geue place, and in hys death, when he caused the heauens to shet, the earthe to shake, the sunne to loose hys lyghte. And after hys death al so when he caused the hels to open, the graues to geue agayne theyr prysoners. What wyll you haue more.

Hys mooste enemyes the Scribes and Pharisеis coulde not saye in conscience, but that all theese wonders were doone by the fyngar of God, and the sowegyoures wyth theyr captayne whych kept hym at hys death, was compelled to cryt Truelye thys is the very Sonne of God Math. xxvii.

Yes

Yea the verye deuils were dryuen to confesse hym to bee Iesus the sonne of God. Math. viii. Mark. v. Luke. viii. and yet some whyche do beare his name called Christians, and some twyse Christened, as they call it, dare denye vnto hym this glorie. O blasphemie intollerable, yea all the power of Sathan and all the gates of hel haue not bene hable to beat downe the church builte vpon this confession as Christ oure sauioure promised Mathu. xvi. thoughe continuallye thys M. D. and. Li. yeares they haue wyth the swerd hangyng and burnyng moste despitefully stryuen agaynst it, and yet these blynde beastes dare attempt such folye. Yea, thoughe the Iewes, thoughe the Turkes, thoughe the Aryans, and the Anabaptistes, and al the lying rable of the deuils sougiers labour and stryue al that in them lyeth to hynder and stop the kingdome of this child borne in despysed Bethelem as he is man, but commyng forth from old, from euerlastinge as he is God. Yet lo it is nowe delated y spred a longe tyme throughe the whole world, and at this present mooste gloryeously spreadeth and triumpheth ouer al, Embrace therefore the sonne least he be angrie, and you doo perysshe forth of the

the way, al you raggynge people & vayne imagyners agaynst our Christe. If you gather you and sette you agaynste thys Messiah, the euerlyuing lord, wil laugh you to scorne. For he hathe annoynted hym kyng vpō Sion hys holy temple. He wryteth it in hys euerlastynge decre. He calleth hym hys sonne, he gyueth hym power ouer al people to rule them wyth the yron scepter, and so folowyng of the kyngdome of Christ. Psal. ii.

☞ Agaynste the aduersaryes therefore of thys kyngdome which are the Antychristes, whereof we are so ofte warned in the scriptures: Sucker me I pray you to make a short digression, not for anye lutle argumēts that I wil bring against them, for that is contrarye bothe to my purpose and profession. But for my zele sake simply to vtter the words of truth, if by that way we may wyn but any one of thē. It is not sayd for nought by the holy Apostle. Heb. iiii. The word of God is lyuelye and myghtye in operacyon: sharper then anye two edged sweardе. Therefore wyl I vse the sweard of god hys holy scriptures to cutte of theyr errours, desyryng oure heauenlye father. without whom no man can come vnto Christe, to drawe some of these blynded,

and

and loste sheepe home againe to hys son Christe theyr only shepperde, and to hys fold & holy felowshyp of the faithful, lyuynge in Christen vnytye to the glorye of hys name and the delatynge and enlargynge of his glorious kyngdome.

There be .ii. sortes of the aduersaryes of thys kingdome, the one denyeth hym to bee God, the other to be manne, wherefore I wyll declare, and proue by open scryptures.

Christ God and man.

IVste that the Messiah promysed shoulde be verye man euen of the seede of man as we doo reade. Genes. iii. that the womannes seede shal breake the serpentes heade, agayne. Gene. xii. sayth God vnto Abraham, in the shall al the kynredes of the earthe be blessed, and declarynge howe thys shall come too passe, in the xvii. Chapter he promyseth to Abraham and to Sarai, a sede with whome he wyl make an euerlastynge leage and couenaunte. And in the .xxii. Chapter after he had broughte thys promysed seede to be a slayne sacrifice, as the Lorde hadde commaunded, thys was again from heauen pronounced that in the sede of Abraham all nacions shoulde be blessed.

And

And in the .xxvi. Chapter vnto his sonne Isaac was the same promyse renewed with these same wordes. In thy sede shal all the nacyons be blessed. Againe to hys sonne Jacob in the .xxviii. of Genesis all the kyndredes of the earthe shalbe blessed in the, and thy seede sayth the Lorde. Agayne sayth the Jacob in the spyryte of prophecye to hys chyldrene. The scepter shall not bee taken frome Juda, nor the ruler from his seat, whyles that Messiah do come, and to him shall the people bee gathered. Loo thus by playne testymonies moost auncient, euen from the beginninge maye it bee proued Messiah oure Christ to bee appoynted man of the seede of manne. And after the troublous tymes when all theyr captaynes sayled, as Micha dyd prophecye, then forthe of a litle village of the tribe of Juda shulde come oure Christe, the appointed and anoynted ruler ouer the faithful Israell. And to lette you vnderstande whiche are the ennemyes to Christe his kyngdome, that you do striue in vayne there agaynst mark that Balaam prouoked by ỹ kyng Balaac colde speake nothynge againste thys kingdome which he did se more thē a thousande .d. yeres to come after hym: but dydde reuerence it a farre of saying:

There

There shal ryse a starre from Jacob and a rodde from Israell whiche shall stryke the captaynes of Moab. Of Jacob shall come thys greate Lorde whyche shal destroye the remnaunte forth of the cytye. Numer. xxiiii. Thus are the ennemies of oure Christe compelled to knoweledge hym a man of the seede of Jacob, and a glorypous kynge ouer all hys ennemyes trpumphynge. Agayne. Deut. xviii. Moses the seruaunte of God dare say thus. A prophete vppe from amongs thy brethrene euen lyke me shall the Lorde thy God raise vnto the, whosoeuer shall not heare hym I wyll requyre it of hym. Loo nowe heare is the humilitie of Christ his manhode set forthe, but so that whosoeuer is the despiser of hym and hys doctryne, hathe this playnlye promysed that he shall gyue accomptes for it, and God hym selfe wyll questyon wyth hym the cause whye he hathe refused him. For so standeth the Hebrewe. Beware therfore as Elay sayth, and take hede vnto your selues from the man whose breathe is in hys nostrelles, for wherein he is reputed. Though he be very mā and therfore despised, yet is he of the Lorde onlye regarded. Agayne in the psalme. lxxxviii. We do reade I haue sworne to Dauid my seruaunte

uaunte, for euer wyll I prepare thy sede and wyl stablish thy seate frō generacio to generacio. And in the Psal. cxxx. most playnelye. The Lorde hathe sworne to Dauid and wyll not decepue I wyll set vpon thy seate the frute of thy wombe, the whych place holy Peter alledginge to the Iewes. Actes. ii. doth name it the fruite of the loynes of Dauid, forseinge by the spyryte that suche an Artycle of oure faythe whyche shoulde be so much impugned, hadde neade to bee payned wyth mooste playne woordes. And what canne be more playne, I praypou to declare hym too haue bene verye flesche and verye manne, then thus to haue named hym too haue come of thee seede of thee loynes, and forthe of the wome of Dauid. And if you do stycke of the woorde and name of a manne, reade. iii. kinges. ii. Chapter. Thou shalte alwaye haue a manne to sit in thy seat ouer Israel, and in the ende, the seate of Dauid shall bee stable before the Lorde for euer. So that thys maye be sufficyente too all theym whyche wyth anye thynge wyll be satisfied, that the Messiah and saupoure promysed is verye man. Who so wyl search mo scryptures lette hym read the. vii. of Esaye where is playnelye prophecyed

that he shal be borne of a Virgin, in the
iiii. Chapter he is called the braunche of
the lord, and the fruit of the earth, wher
both hys natures are touched.

Lyke as our Prophete doothe moste
playnelye paynte hym foorthe in bothe
kyndes, also sayinge that he shoulde be
borne in Bethlem, a vyllage of smal re-
putacion, because it was able too make
but a small number in the musters and
taxes when the people were numbred
by hundrethes and thousandes as was
then vsed, and we do vse the same styl to
thys day. The vi hyche woordes of oure
Prophet that he shoulde come foorth of
litle Bethlem to rule ouer Israel, doothe
declare hys manhoode lyke as the woor-
des folowynge. Hys commynge foorth
is from olde, from euerlastynge vttereth
hys Godheade. For onelye God hathe
bene from euerlastyng.

Thus is your Messiah paynted vnto
you god and man, O vnbeleuyng nacy-
on. The stone whyche you do refuse be-
yng folish builders is made the chife cor
ner stone of God hys holy buyldyng. Es
say did also vtter thys vnto you in mos
playne woordes saying. A chyld is borne
vnto vs, a son is geuē vnto vs, vpō hys
shulder shalbe the kingdom, & he shalbe
calle

called meruelous, the counsel geuer, the myghtye God, the euerlastyng father, the Prince of peace, of the multiplying of his kyngdome and of hys peace ther shalbe no ende. He shal sytte vppon the seate of Dauid, and vpon hys kyngdom to sette vp the same and to stably she it inequity and ryghteousnes from henceforthe for euermore. Esaye. ix. Heare is he named a chylde borne, whych should be kyng, whych oppresseth his māhode. All the other wordes do moste playnelye describe the poore and properties of his Godheade, who so shal worthely ponder them, and if nothyng canne serue to satisfye your styffe stomacks, onles you haue the hygh name of God Iouah ascribed to oure Christe your Messiah, as come of you impudently canne answer. Vouchsafe to reade the Prophete Jeremi in the .xxiii. chap. & ther you shal most plainly find it so. Lo ẏ daies shall come saith ẏ lord, & I wil raise vp to Dauid a righteous braūch, & he shal raigne king & prosper. He shal do iudgemēt & iustice in the earth. In those dayes shall Iuda be saued, & Israel shal dwel boldly & this is hys name wherwith they shall cal hym Iouah Sidkenu, bi interpretaciō God which is, which hath bene, which shalbe

by whome all thynges haue theyr being is oure rygh teousnes for so muche is cõ prehended in the Hebrew Iouah as was sayde in the fyrste leafe. And thys is the hyghe name whyche the Iewes do agree neuer to be geuen to any creature. Wher fore we do conclude against thẽ that our Christ is God the only creatour, of whõ al creatures, haue their essẽce, substaũce, & being at this word impoteth. Agayne wher as it is wrytten. Psalme. cx. The Lorde sayed vnto my Lorde sytte of my right hand whiles ỳ I make thyne enemies thy fotestole. And Christ our Lord demaundeth of your Doctoures & Pharyses, if Christe were Dauid sonne as the scriptures compelled them too confesse. How then calleth Dauid him lord by the spyryte so longe afore? And if he be Dauides Lorde howe then is he hys sonne? The whyche questyon hath vexed your brayns whyche denye hym too be God thys .M. cccc. yeres. Therfore fall downe and worshyppe oure Christe as God, lyke as the. xc. vi. Psalme doth teache you, that all the aungels of heauen shall worshyp hym, and you shal vnderstande not onlye thys questyon, but al those same places of the Psalms and Prophetes, whyche you doo nowe reade

wyth

wyth a vayle and miste before your eies Psalme.xliiii.lxxxviii.cix.cxxxi. Esa.iiii vii.viii.ix.xi.xxviii.xl.xlii.xlv.xlvi.xlix.lii liii.lxii. Jeremy xxiiii.xxx. xxxiii. Ezech. xvii.xxxiiii.xxxvii. Daniel.ii.ix. Micha.v. Agge.ii. Baruch.iii. Osee xiii.vi. Joel.ii. Amos.ix. zacharye.iii. xiii. Malache.iii. Jonah the fygure of Christe hys deathe and resurreccion. Whych places I dooe note for the godlye, that they maye see Christe to haue beene the shoote anker of the Prophetes, and chyefe marke of theyr Prophecyes.

What shal I neede to bryng foorthe any place of the new Testament? seyng that standeth wholy vpon thys doctrine that Jesus Christ is God and man, and by this you may know the spirit of God saythe Saynt Jhon.

Jhon.iiii. Euery spirite whych confesseth Jesus Christ to become in the flesh is of God. And euery spirit whych doth not confes Jesu Christ to become in the flesh, is not of God. And this is the spyrit of Antichrist saieth Saynt Jhō. And before in the thyrd Chap. Who is a lyer but he that denieth Jesus to be Christe. This same is Antichrist whych denyeth bothe the Father and the Sonne. And who so denyeth the sonne, neyther hath

the father. Therfore embrace the sonne and receyue hym wyth a kysse, least hee be angry and you do perysh forth of the way. Psal. ii. We do know that the sõne of God is come, and hath geuen vs hartes to know hym, whiche is true and we are in thys truthe, in hys sonne Jesus Christe. This is the true God and euerlasting lyfe. i. Johh. v. We doo confesse wyth. S. Paule that Christe is borne of the Jewes, as touchyng the flesh, which is God in all thynges to be praysed for euer. Rom. ix. We do professe this faith whyche holye Johh Baptyste preached. That our sauiour Christ, though he dyd come after Jhon as touchynge the carnal natiuity. Yet is he far mightier then Jhon, and Baptyseth vs with the holye Goste, and wyth fyre. Hys fan is in hys hand to pourge hys flower, and he wyll gather hys wheate into hys barne, and burne the chaffe wyth vnquenched fyre. We do beleue that at hys Baptyme the holye Goste dyd come downe inuysyble forme vpon hym, and a voice was heard from heauen, sayinge: Thys is my beloued sonne in whome is my delyte. Mathew. iii. and. xvii. Marke. i. and. ix. Luke. iii. and, ix. and all the Gospell of Saynte Johh wrytten for the same pur

pose

pose agaynste the Ebeonites. Agayne Romaynes. i. viii. ix, and xi. Corinthyans v, Galathyans. iiii. Philippians. ii. Collossians. ii. i. Timothe. ii. iii. Tytus. ii. Hebrues. i. v.

If the testymony of one of your Rabbines, O Jewes, or of youre phantastical Prophets, O you rennagates, Anabaptystes seme greate vnto you. Lette the voyce of God from heauen, the testymonye of all hys holye Prophetes, Patriarkes, Martyrs, Apostles, doctoures and faythfull wytnesses of al ages, be greater and of more waygh te vnto you. Let your own saluacion be more deare, then the deuyles delusion. Let the author of truth be heard, and banysh the authour of lyes. The Lord God sayth by his holye Prophete Ezechiel. Ezechiel. xxxiiii. I alone wyll feede my flocke, & straight hee addeth. My seruaunte Dauid shall feede, so that you maye see that boothe theese are but one, whose feedynge you muste desyre, yf you bee not of the losste sheepe. For here is no way to God the father, but by Christe, whyche is heare called the seruaunte Dauyd, neyther canne anye manne come to Christe the onelye shepehearde of sowles, vnles the father drawe hym.

A prayer.

VVherefore O Lord God and heauenly father, the God of Abraham the God of Isaac, the God of Iacob, whiche dydst promyse vnto Abraham, that thou wouldest be the God of hys seede for euer. Whyche hast promysed also to subdue Moab & Edom, that is to saye, all heathen mysbeleuers too thy chosen Israel, and to gather vnder one shepeheardethy seruaunt Dauyd Christe oure sauyoure all thy scattered shepe both of the Iewes and Gentiles, that there myghte be one sheppeheard and one fold. Mercyfullye beholde thy flocke amonges them, both dyspearsed and scattered, erryng, wanderynge, and goynge astraye wyth peruerse myndes and erronyous opinions, farre from thy foulde, not knowynge as yet nor regardynge the voyce of thy sonne the onelye good shepeheard, whiche dyd geue hys soule for hys shepe. And draw them, we beseech the, home agayne to the fold, of thy sonne Iesus Christ, wythoute whō there is no saluacīō, no cōfort, no helth, no hope, no stay of cōsciēce. But miserable wādering from errour to errour, & in the ende vtter desperacion. Haue mercye therfore of thy miserable stray shepe

for

for thy shepheard sake, for thy prayse sake, and for the glorye of thyne owne name for the amplyfyinge and enlargyng the kyngdome of thy sonne Christ who is declared God all readye in the flesh by hys manyfest miracles, iustifyed in spirit, sene of the aungelles, preached amonge the people, beleued vpon in the world and receyued in glory, and shortly shal come in the same glory to make hys ennemyes hys fotestole. So be it.

Nowe to oure Prophete from whom we maye seme to haue made ouer longe a dygressyon, saue that thys wycked tyme requyreth it.

Therefore wyl he geue them. The Text.

He wyll geue them to the Babilonians and Romaines to be vexed, oppressed, and cuyl entreated. And then when al semeth moste mysrable and desperate, shal thys chyloe be borne, whyche shall gather together this scattered people. Thys is it whych we laboured to declare in the .iiii. Chapter. How Messiah shoulde come in a tyme moste mysrable, when the scepter shuld be taken frō Juda and geuen to a foraine Tirant as it was geuen to Herode a Romayne at the comyng of Christ. And euer before was it in the hand of some of their owne

Princes, eyther of theyr kynges, either of theyr Machabees, either of their counsalours whome they called Sanhedzin. How be it Herod hauing the whole nacion, suspected, dyd take away all theyr officers, and set in hys captaynes. But here is promysed a newe delyueraunce when thys chylde commeth, a restoryng and gatherynge of the chyldren of Israell together. Whych we do vnderstande to be al ready begone, when he did come into the worlde in flesshe, to preache the glad tidinges of hys kingdome, in openynge hys fathers greate mercye and good wyll towardes vs moofte vyle and wretched synners, and too make of vs Gentylles (whyche were lyke domme and dead stones, touchynge the knowesledge of GOD) chyldrene vnto Abraham, and true Israelites. To make vs whyche were not hys people to be accepted as hys people, and then shal it moste perfitely be fulfylled in the end, when ther shalbe but one shepherd & one fold.

The Text. And he shall stande and feede in the strength of the Lorde, and in the hyghe name of the Lorde hys God, and they shall returne

for

for nowe shall he be magnyfyed to the endes of the earth,

Loo the power of Messiah it shallbe, no fleshly or humane power, but it shall be the power of the euer lyuynge Lorde, and the hye name of God, wherein he shal feede hys flocke as Christ sayeth in the .x. of John: I am the good shepheard and I do know mi shepe, & I am knowē of mine, euen as the father knoweth me euen so do I know the father, and I do laye downe my soule for my sheepe. No man taketh it from me, but I do laye it downe of my selfe.

I haue power too lay it downe, and I haue power to take it agayne. My sheepe dooe knowe my voice and folow me, and I do giue them euerlasting life, neyther shal they perysh for euer. Neyther shal ani man take them forth of my hande. My father which gaue me them is greater then al, and no man can take them forth of my fathers hād I and my father at all one.

Who can bring a more cleare exposycion of the feadynge and power of Messiah, thē he here doth him selfe. Neyther may it trouble any scrupulous cōscience that the prophet nameth him (his God) for so

so sayth Christ that his father dyd geue hym thys shepe, meanyng, as he beyng fyrste in the forme of God wythoute all wronge, equal vnto God, did make him self of no reputaciō like vnto mā, in the forme and shape of manne, so dyd God gyue hym all thynges, and was named hys God. As he was man humbled and broughte downe euen to verye deathe wherein hee cryed bearynge oure myseryes, and feelynge the wrath of God agaynste vs for oure synnes, Eloi, Eloi. My God, my God, why haste thou forsaken me, wherfore also God hath exalted hym to the hyest authorytye, and geuen hym a name whyche is aboue all names, that in ẏ name of Jesu al knees shoulde bowe of heauenlye thynges, of earthlye thynges, and of infernal spyrytes. And all tounges shoulde confesse that Jesu is the Lorde to the glorye of God the father, Lo the manhode in that he calleth his God and receiueth of the father and Godhead of Messiah in that al knees shal bow and worshyppe hym, lyke as in the. xlv. Psa. He is thy Lorde thou shalt worshyp him. Wher as in Deuteronomi. vi. it is wtytten, thou shalte worshyp the Lord thy God only.

The Text. And they shal returne, for now

shal

shal he be magnified to the ends of the earthe.

Hear is the promise of the restorynge of Israell and magnifynge of the kingdome of Christ rehearsed, which is more at large set forth in the latter end of the laste Chapter of Esay the Prophet and Ezechiell.xxxvii.

And herein shal be peace. If Assur shall come into our land, and if he shall come to treade in oure palaces, we shall rayse agaynste hym .vii. Pastoures and, viii. Princelike men, and they shall fede the lande of Assur wyth the swearde, and the lande of Nimrodde wyth theyr owne swearde poyntes. And shall delyuer vs from Assur if hee come into oure lande, or if he treade vpon oure borders. The Text.

In thys raygne and glorious kyngdome of Messiah shall be peace. And as the Hebrewe demonstratiue Hz serueth because it is of the masculyne gender.

Thys

Thys Messiah is thys peace and peace-
maker vnto vs accordyng to the sayeng
of the Apostle. He is oure peace whyche
hathe made twoo people one, and hathe
broken downe the walle, whyche was a
stoppe betwyxte vs, takynge awaye the
stryfe euen the law of the commaunde-
ments standyng in decrees by hys flesh.
For to make vs two bothe in hym selfe
one newe man makynge peace and re-
conselynge bothe in one bodye by the
crosse takyng awaye all enemyte by it.
And thus dyd come and preache peace
to the Gentyles whych were far of, and
to the Jewes whych were neare. Ephe.
ii. Lo thys is the peace wherof we shuld
reioyse, that we beyng iustifyed by faith
in hym, haue peace wyth God. Romay-
nes. v. and by hym are pacyfyed, things
Heauenlye and earthlye. Thys shorte
sentence doothe insynuate so greate a
mysterye lyke as doothe the outewarde
ennemye, and outewarde delyueraunce
folowyng importe and signifi the won-
derful worckes of Christe in his churche.
Thys peace was it that Aaron was ap-
pointed by God to wyshe vnto the peo-
ple in al hys blessynges. Numerye. vi
A lyke promyse of peace is made. Leuit.
cus. xxvi. I wyll geue peace in youre
boy-

borders you shal sleepe and no man shal afray you, I shal take away cupl beasts and the sweard shal not go thorow your borders. You shal persecute your ennemyes, and they shal fal before you. Fiue of you shall put to flyght an hundreth, and a hundreth shal pursue tenne thousande. Your enemyes shal fall wyth the swerde in your syght.

Whych is lyke thys promise of the destruccion of Assur, and the laude of Nimrod, whych are boothe one thynge. For thys Nimrod was the begynner of the kyngdome of Babylon the chyefe citye of the Assyrians, and vnder the destruccion of hym and his lande is insumate, the destruccion of all Tyrauntes and ennemyes, bothe spirituall and temporal. Agaynste whome the Lorde our god at hys appointed tyme, raiseth vp seuen for one to destroye theym, and hathe alwaye eyght foulde so many to help his electe, as the ennemye canne haue to hurte theym. Yea, God of hys myghtye power and stretched out arme, can bring all hys ennemyes to vtter confusyon in the twynklynge of an eye, as it is moste manyfest in manye places of the olde Testamente. So that the power of the ennemye can be reckened but a .ix. or .x.

parte

parte a verye small thynge to the power of the sayth full. As doothe appeare mooste notablye. iiii. kynges. vi. by Heleseus whiche seinge his cytye Dothaim beseiged wyth manye Garrisons of sowgioures, biddeth hys seruaunte not to be afraied for ther is mo with vs, saith he, then with them, and prayeth for the openinge of his seruauntes eies. And lo, they were opened and he did see the hyll full of horsse and fyrye Charios round aboute Heliseus. And the Lorde at the prayer of thys manne of God, did smite all the Sirians with blindenes and caused theim so to be ledde by the Prophete vnto the kynge of Israel, whose destruccyon they soughte. The lyke power of God against the Assirians is red. ii. Re. xix ii. Chronicles. xxxiii. Esay. xxxvi. and manye such pastoures and Princes hath the Lorde set vppe for the delyueraunce of hys in all ages, especyallye to beate downe Assur. He sent Cirus hys annointed, in whome, wee maye see a fygure of Christ. Esay. xlvi. & of the delyueraunce by Messiah, reade. Ezechi. xxxvi xxxviii. xxxix. Whereby as by all the other, thou mayest vnderstand the spirytual deliueraunce from al helly powers.

This Phrase of. vii. and. viii. betokeneth

neth abundaunce & plenteth of captaynes lyke as the .xi. chap of Ecc. you may read the same. The feadinge with the sweard and the swearde poyntes, is a manyfeste Ironye and scorne of the ennemyes alludynge too the name of pastoure and feadynge.

And the remnaunte of Jacob shall be in the myddeste of many people, as thee dewe frome thee Lorde, as the droppes vppon the herbe, whyche looketh for no mã neyther trusteth in the chyldrene of men. The Text

Loo two goodlye properties wherewyth God beautifieth thys chosen Jacob, thys sactered, and despised people, fayth he haue they, howe farre soeuer they be scattered, a brode, whyche looketh vp to the heauens, not regardynge the help of anye manne, no more then dooth the dewe whyche falleth downe vppon the hearbe, wythout the aide of man.

And lyke as the dewye drops after great heate dothe cherysshe the grasse: euen so they doo bringe forth woorkes of mercye, pytye, comforte and refreshynge, to the people amonges whom they do lyue

and are conuerſaunte. Theſe be the two tokens of the true Jacob, but theſe remnantes of Jacob muſte be tryed with the fyre. As Zachary ſayeth. xiii. I will bryng in the thyrde parte of Iſrael by fyre, and wyl try them lyke as ſyluer is tried, and fyne them as golde is fined. Thys is the remnaunt whych are ſaued by free election, as Saynte Paule ſayeth. Romaynes. xi. Chapter, and howe the remnante of Iſraell ſhall bee watered with pure water from heauen, and thereby loke vp towarde heauen to keepe and fulfyl the lawes of theyr Lorde, and ſoo encreaſed and waxe glorious, reade Ezechiel. xxxvi Chapter.

The Text And the remnaunte of Jacob ſhall bee amonges thee people, lyke the Lyon amonges the wild Beaſtes, and lyke the Lyons whelpe amonges the flockes of ſheepe, whyche when hee commeth by, doothe teare in peeces and trample vnder hys feete, and there ſhall be none to delyuer. Thy handes ſhall bee lyfted

vp

hype vpon thyne ennemye, and all that hate thee ſhall be rooted vp.

Thys is it that Jacob dyd Prophecye of hys poſterytye in the latter dayes too be fulfylled. Geneſys. xlix. ſhewyng too hys chyldren that whych God had opened vnto hym of Juda, whome he nameth to bee lyke a Lyon, a Lyoneſſe, a Lyon-whelpe, too vttet hys power amonges men. As the Lyon is called the chiefe amonges the beaſtes, he ſhall deſtroye hys enemyes and bynde hys colte to the vyne, and waſhe hys garmente in the bloude of the grape.

Whereby is vttered the greate power and glorye that hee hathe prepared for hys choſen Jacob after hee haue made theyr ennemyes theyre footeſtoole, whiche all the Prophetes doo make as thee chyefe marke and ende of theyre Prophecyes, for the comforte of the choſen Iſraell, as is at large before wrytten, and wonderfullye ſet forth in Ezechyel xxxvii. xxxviii. and xxxix. Chap

And it ſhall bee in that ſame

The text

ſame daye layth the Lord, and I wyl deſtroy thy horſe forth of the myddeſt of thee, and breake thy charyotes. I wyl deſtroye thy cityes, and ouercome al thy munitions. I wyll deſtroye thyne enchaunmentes, and thou ſhalte haue no ſothſaiers. I wyl deſtroi thyne Idols and thyne ymages foorth of the middes of thee, and thou ſhalt not worſhyp any more the worke of thyne own handes. And I wil plucke vp thy groues forth of the myddes of the, and I wyll deſtroye the Cityes. And I wyll bee auenged in my wrathe and fury vpon the people whych hath not heard me.

Although thys prophecy be by many expounded of the Iewes, yet had I rather to take it, as ſpoken of the Heathē, and ſo it verye well agreeth wyth all the other prophetes, whyche ſtrayght after

the

the deliueraunce of Israel frō amonges the hythen, doothe alwayes threaten a terryble destruccion to theyr enemyes. Of whomę soeuer, it is spoken, we must marke for what cause it is spoken, too teache vs that syn is the cause of destruc cion to al kyngdomes. The trust in cha-ryotes, in horses, in walled cytyes and stronge holdes. In enchauntments and Idols, are the cause of God hys wrathe indygnacion and heauye dysspleasures. Especially Idolatry, enchantment and coniurynge, whych are the spirituall for nicacion, these are the crymes that God heare and euery where doth threaten to auenge in hys wrath and fury. Deut iiii vii. And thorowe the whole booke. Josu xxiiii. xxv. Dyd he not wōderfully destroi xxiii. thousande of the Israelytes vppon one daye by theyr own priestes & Leuits for Idolatry? Exody. xxxii. Did not god geue theim into theyr enemyes handes, for folowing the wayes of the heathen? Judges. ii. iii. iiii. vi. viii. x. Dothe he not threaten alwaies to take thē of the face of the earth, and destroy thē for it? Exodus, Leuyticus, Numeri. Deutronomi, and in al the Prophets? Doeth not God appeare vnto Solomon afterward & de-clare ỳ same vnto him, iii. Re. ix. sayinge:

that if Israel should worshyp straunge gods he would take him awai and make him a by word amongs the heathen. And when it should be demaunded why God had destroyed thys people, whom he had chosen, this should be answered, because they haue worshypped straunge goddes, therefore hath the LORD brought vpon vs all this euyl. iii. Kyngs. ix.

This we know nowe liuing especially in thys realme and se and at raught to be moost true by the mouthe of God in our time as was Solomō: But a great parte of vs haue Idolatrye hidde in oure heartes as hadde Solomon, and none of vs do earnestly repente of the Idolatrye by vs committed, no more then dyd Solomō, therfore shal we suffer shame with Solomon and our posteritye shalbe despised as it shalbe taughte more at large. Nowe for the stronge doctryne and spirituall fornicacion of enchauntemente and conuiracion, of sothesayinge, or dyuinacion, onlesse it be speedelye stopped by the wyll of God, working the care of such thinges in the heart of our kynge & counsaylers, it shall shortely braste forth so farre amonges vs as it dyd amonges

the

the Iewes a lyttle before theyr lasse destruccion, whereof Iosephus wryteth And.xx.Cha.iiii.xi.xii. ỳ they did forsake the true Prophetes of God, and sought after Sorcerers and soothe sayers. Soo sayeth Esaye, that the Lorde hadde forsaken his people the house of Iacob, because they were more full of enchauntementes than was the Arabians, and as full of southsayers as the Philistines and with straung doctrine they hadde satisfied theyr selues. Esay.ii.

So canne I come into no corner of thys realme where I finde not, or heare not of some of theese. In Oxforde and in Cambrige, where God hys holy word shoulde banysshe thys blyndenesse, there be masters for ỳ nonest, which after they haue studied Astronompye and come too the iudicialles of Astrology, and founde some experimentes true and some false, when the placynge of the Planettes in theyr appoynted houses, and theyr aspectes and respectes wyl not serue theyr fond purposes: Then loo muste they enter in too Necromancye, and call some deade spirite forth of hys graue with the blud of a swalow or a cat, if it plese ỳ de

to accepte that lewde sacrifice and hear haue they infinite superstitions of tymes, of wordes, of places, of the putrefaccyon of that bloude, and other lyke madnes whyche I am a shamed too rehearse and sorye too remember, considerynge that manne was made by God to beare hys image, and therefore too looke and to do seruyce to no suche vyle creatures, especyallye too hys auncyente enemye the Deuyll, for whose acquaytaunce all these Coniurers hath suche care and maketh suche preparacye, wyth watchyng wyth fastynge, wyth crossynge, with. M cccccc. supersticyons, obseruacyons, for the destruccyon of theyr owne soules, as no man wyll for theyr owne saluacion.

They saye they vse good woordes the greate name of God Jehouah, Adonai, Otheos, Sotor. Manuell, Sabothe and I wot not what. So dyd our Coniurers in the kyngdome of the Romyshe Antechriste vse some good woordes and thee lyke names aboute the coniurynges, of Belles, of salt, of water, of oyle, of wine of breade, of Palmes and such lyke, but they dyd mixt therewyth many blasphemyes, yea and the good wordes whatsoeuer they dyd speake, were neuer appleed to that purpose whyche God appointed

fed but too theese their owne imagined phantasyes of coniurynge God hys creatures, whych alway hath bene accounted abomination before God. Deuter. xviii. For looke howe farre the heauens are from the earthe, and so farre are my waies frō your waies, and mi thoughtes from your thoughtes, sayeth the Lorde. Esaye. lv. Yea too the synner sayeth the Lorde, why doest thou take my name in thy mouthe? Psalm. l. That theese open euyl doers and manyfest transgressours agaynste God hys hoolye commaundemente, oughte rather too tremble at the magnifycente magestye of God his holye name, then thus lewdelye to alledge it in theyr charmes.

These Cambredge coniurers haue scolers in the countryes abroade, whych seketh howe to haue familier spirites, whiche they doo tearme too haue a Bee in a boxe to teache them to playe at the Dice & Cardes, and other leude pastimes. And some muste haue Marcurius well placed to helpe at a pynch, when they canne fynde no monye vnder crosses, to bryng it by some other vnshamefull wyfftes. Some muste haue Venus in her fauorable aspecte conuted into an aple to wyn the fauoure of wemen. Some must haue

Saturn

Saturne for wysdome, Iupiter for ho-
noures, Mars for battell, whyche ar the
verye Deuelyshe delucions wherewyth
the Deuyll blyneded the Babylonyans,
Egyptians and Cananees. And in oure
Poppyshe tyme brought in lyke dyscho-
noure of God in oure George of Eng-
lande, oure Lady of Walsingham, oure
Daruelgadder of Wales, whereby wee
muste vnderstande that there is one olde
ennemye of oures, the oulde Serpente:
whyche hath enuyed the honoure of one
God, and laboured too drawe vs there-
frome, euen frome the begynnyng, why-
che wyth hoolye woordes and glorypous
names, and far fetched tearmes, semeth
too vtter hys wysdome lyke an aungell
of lyght as Paule warneth. But marke
the ende of theym whyche suffer theym
selues by hym too be deluded, desyrynge
the deuyll to geue them of his Counsell.
Oure fyrste Parentes were by this crak-
tye Serpentes subtyll Counsell, dryuen
forth of Paradise and adiudged to death
with al theyr posteritye. Gene. iii. Kyng
Saule counsailinge with the sothesayer
the wise woman, whome onlye he hadde
lefte in hys lande, was slayne wyth hys
tyre

iii. sonnes the daye folowyng.

So much dooth it aduayle too aske counsell of the deade for the liuyng, or of the wycked spirites whyche do transforme theym selues into the lykenesse of the deade, as was heare in thys place of Samuel. For as the deuyl hath no power of the good soules, soo canne hee not styre theym too geue aunswere, but as we haue sayde he canne transforme hym selfe into anye lykenesse that hee maye mysghtelye woorcke in these chyldren of mischeife.

But marcke the ende I saye of all nacyons, whyche doo leaue the Lorde, and hys holye woorde for suche delucyons. In hope to get some thynge thereby too satisfye theyr dyuelyshe myndes. Some for the loue of wemen do trye it, and other some for the gredye delyre of goods do practyse it, wyth manye other thynges, whyche were to longe to tell nowe. Was not thys one of the greatest crimes wherefore Egipt was scourged and plaged? Esaiah. xix.

Wherefore was the Empyre of the Chaldees destroyed? and proud Babilon brought down? Esay aunswereth. All the euyls did come vpō the O Babilon for ỹ multi-

multitude of thyne owne charmes and the stobbourne of malyce of thy Counsuers, for thou haste comforted thy selfe in thy dysceattfulnes and haste sayde: no man seeth mee. Thyne owne connynge and thy wysdō haue dysceiued the. Therfore shall trouble fal vpon the, and thou shalte not knowe from whence it shal aryse. Doo you beleyfe that God telleth trueth O you coniurers? What is there but you can knowe it, if it please youre great master the deuyl? But the Prophte sayth agayne to your cōtrary. Mischeife shall fall vppon the whyche thou shalte not be able to put of. A sodayne myserye shal come vpō the or euer thou be awar. Wherfore now go to the coniurers, and to the multitude of thy wytches, whome thou hast bene acquainted with all from thy youth, if they may help the or strengthen the? Thou haste bene wearied wyth the multitude of thyne owne councels. Nowe lette thy heauengasers thy starre starers, thy Moone markers stande vp and saue the from the thynges whyche shall come vpon the.

Beholde they are stuble, the fyre hath brente theym they cannot delyuer theyr owne soules from the powre of the flame, and so foorth too the ende. Are not the

Philistines

Philistines and Canaees alwaye charged for these crimes, to haue hadde their worthy desolacyon: As for Israel Esay sayth plainly that god did forsake it for thys Esay. ii. & dyd lay the line of Samaria vppon Jerusalem therefore, and the burthene of the house of Achab and dyd raise it as it were a writting table. ii. Re xxi. ii. Chronicles. xxxii.

Yea when the Lorde wyll vtter his anger agaynste them, he calleth them charmers chyldrene. Come hither sayeth hee by hys Prophet you charmers chyldren you aduouterous seede. Esaye: lvii. Abroade in all places of Englande where as I haue tarryed, haue I heard of wyse menne and wyse wemenne, whyche can tell of thynges that are losste, and canne saye manye sayinges for chyldrene, and rattell, whyche are forspoken and haue blessynges to saye ouer certayne herbes as ouer vernine and dil, if they be gathered betwixte the mary dayes. And about wemen wyth childe, they can saye oure Ladye with the whyte smooke, thy syde smoke, and suche mad charmes. v. C. are vsed in the countryes, whyche the spyrituall eyes myghte espy, if they had not theyr Greke name for nought. And our Preachers shoulde plucke away our po-

liticall

lytycall magistrates should punysh. For the Lorde sayeth: that these are the thinges, and not the handelynge of the chalyce wherewyth the people are polluted Leuiti. xix. You shal not declyne too the charmers, and of the wytches aske nothynge, lest you be polluted by theym. Againe. Leui. xx. The soule whych loketh after any sothsayer or charmer to commyt fornicacyon wyth theim, I wyll set my face agaynste that soule, and I wyll destroye hym frome the myddes of hys people, sayeth the Lorde. Agayne. Deu. xviii. the Lord commaundeth when thou entrest the lande whyche the Lorde thy God geueth thee, beware thou doo not folowe the abhominacions of that people. Lette none be founde amonges the whych carryeth hys chylde thrroughe the fyre, or that asketh of the charmers, eyther that obserueth dreames or dayes and tymes, or of them whyche do marke the flyinge and cryinge of byrdes, or of anye enchaunters, or of any deuyll counsurar or any sothsayer or anye that haue familiar spirites, or any wyse menne, or wyse womenne, eyther anye that asketh councel at the deade. For who so dooth theese, hee is abhompnable before God, and for these abhominacions the Lorde thy

thy God doth roote them fourthe before thy face. Loo with how sore wordes and threatenynges thee Lorde God detesteth and forbyddeth all the kyndes of these deuelishe inuencions, wherby men doo runne a whorerynge from God too abuse hys creatures in spirituall fornicacyon.

These thynges haue I wrytten occacioned by oure Prophete ofthys spyrituall fornicacion, Idolatrye and all kynde of dyuynacion whyche wee call sothesayinge, prophecyinge, charmyng, enchaunmente, wytchecrafte, Magyke, Astrologye, Necromancye, Chiromancye, Geomancye, or what other name so euer the deuill shall inuente too driue vs from God to vayne creatures, forthe deuyll hathe euer thys one worcke in hand but hee deceyueth the symple wyth thee shyfte of hys deseckante by vanitye of wordes.

And I do warne all people to repent kinges, Lordes, Bishoppes, Commons. For none canne excuse theym selues of that spirituall fornicacyon wythe the late deposed Idole that Maffer Cake. Naye shall I call it deposed whyche is scantelye transposed wythoute anye feruente zeale or sygne of repentaunce?

We

We haue not fealte Moises to make vs drink the bitter aſhes therof with teares. We haue not had Jehu to auenge God of hys ennemyes the Prieſtes of Baall. ii. Kyng. x. We haue not wept and wayled, and torne oure garmentes for verye anguyſhe of our heartes. Wee haue not caſte awaye the ornamentes of our olde idolles, & the veſſels that ſerued them as did ỹ good yong king Joſiah. We haue not deſtroyed the ſacrificers and ſleiers of oure Chriſte, as yong Joſiah did with the Prieſtes of the hyghe places wyth al charmers, witches, and enchaunters? To bee ſhorte. Wee haue not earneſtlye repented wyth mournyng and faſtyng for theeſe abhominnacions as dyd the Niniuytes. Therefore as Olda anſwered too the good kynge Joſiah, that the Lorde woulde ſhewe of hys mercies vnto him, becauſe he did cutte hys clothes, and wepte when he hearde the threateninges of God agaynſte hys countries. Neuertheleſſe he woulde bryng al thoſe euilles vppon that place and vppon the inhabitauntes of the land: becauſe they hadde forſaken God, and worſhypped ſtraunge Goddes, prouokynge God vnto wrathe in al the workes of theyr own handes. So canne oure people and con-

try

trye nothyng at al repentynge of theyr former euyll, but styll euer more and more prouokyng the wrath of God vpon them. Some by the desyre they haue to theyr olde Idolles. Some by theyr Sorcerers, Charmes, Enchantments, soothsayinges: Many by aduultrye, lasciuious wantonnes, and fleshlye lybertye, and all by ambicion or couetousnesse, pyllyng, pollynge, and bybynge from theyr brethren. Looke for none other thynge, vnlesse they vnfaynedlye, soorthwyth shewe the woorkes of repentaunce, but mysertye, calamity, destruccion, famine, dearth, diseases, pestilence and the swearde in the ende of forayne nacions. Yea, whych is most terryble of al, we do feele the wrath of god so kindled amonges vs alredy, that we are like Pharao, hardened in oure synnes euen plaged continuallye wyth the encrease of newe vices, and newe diseases folowing. Was ther euer suche inuencions in any worlde for pollyng of the people? Was ther euer such shameless whoredome? such wedlocke breakinge? Can it be denied that Paul writeth to the Romaines, because they haue changed the glory of the God immortal in the lykenes of mortal and corruptible creatures

Therfore hath God geuē thē to folowe the lustes of theyr owne heartes in vnclennes, with shame to abuse theyr own bodyes together. Reade the Chapter to the ende, and you shall see the wrathe of God greuously kindled, in that al the vices ther named, as the punishmentes of sinne by sinne, are moste euidently fallen vpon vs. And we maye feale the saying of the Prophet Ose to be moste true. The spirit of fornication hath deceiued you & you haue gon a whoring frō your God. Therfore shal your doughters be harlots, and your wifes be whores.

O mercyfull Lorde leade vs not into thys greuous temptacion, that oure sin should be punyshed wyth the encrease of syn, by the geuyng ouer of vs miserable synners to our owne lustes. For who canne bee able too beare hys synnes, if thou straightlye obserue them O Lord: Make vs not lyke Caine, Pharao, and Iudas whyche dyd heape synne vppon synne. But geue vs heartes lyke the Niniuites too repente for oure synnes. Haue pytye vppon oure ponge Kynge whō thou of thy mercy diddest wōderfullye vouchsafe to gyue vnto vs at what tyme wee wayted worthelye for thy sore

scourge

scourge, whom thou dyddeste fashyon and preserue in hys mothers wombe, & bryng forth into thys light, with lyke maruel of thy almighty power. Whō thou hast defēded and kept wyth thy myghty arme, thys tyme of hys infancy, frō domestical and forain enemies. Under home in his weake and most tēder age thou hast caused to shine forth the clear light of thys Gospel, which hath bet downe the Idols and Idolatrous aulters, through out his realme Wherby amongs the Papists, Turks & Iewes thou hast made the Britains to be bruted. How be it al this haste ẏ so wrought vnder a yonge chyld, that the glorye myghte come holy vnto the and to no man mortal.

For the glorye of thy name therefore and for Iesus Christe hys sake whose honour we do seeke, and kyngdome we desyre, haue mercy vpon him most merciful father. Make him faithful as Dauid, zealus like Hezechiah, repentante as Iosiah, & to hys people the professoures and mayntayners of thy truth against al papists, Turkes & Iewes, against al ẏ powers of ātichrist

Graunt thy manyfold and great mer-
cyes that they may abhorre theyr own
wickednes, & the wickednesse of their
forefathers, and walke nowe lyke the
children of this greate light, the chyl-
dren of thy kingdome. Graunt we be-
seech the, O most mercyful father vnto
all them which do professe the truth of
thy Gospel, vntayned repentaunce of
al theyr syns, fast confidence vpon thy
great mercyes, the renuing of their ly-
ues according to the truth of thy word,
whych they do profesle, that they may
exhort one another to walk in thy light
saying with the Prophet Osee. Come
and let vs return vnto the Lord, for he
hath begone and wyl heale vs, he wyll
stryke vs and make vs whole. Graunt
this O Lord God that thy name be not
euyl spoken of amonges thy enemies.

So be it.

The.vi. Chapter.

The Text. HEare now what the euer
liuing lord saith: Arise
and contende wyth the
mountaines, & let the hils hear
hys voyce. Heare O ye hyls the
iudge

indgment of the lord, by whome all thynges haue theyr beynge: and you stronge foundacions of the earth, geue eare for the lord hathe a quarell with his people, and wyth Israel, he wil trye him selfe. My people what haue I doone vnto you? or what greuous thynge haue I appoynted thee? answer vnto me, Because I haue brought the forth of the lande of Egypt., and frome the house of bondage, I haue redemed thee, and I haue sent Moses, Aaron and Miriam before the. O my people, remember I pray the what counsel Balake the king of Moab did begyn, and what Bileam the son of Beor did answere him from Sittim vnto Gilgall, that thou myghtest know the ryghteousnes of the Lorde,

After the soze threatenynges of the Gentils, the Prophete returneth to reproue Israel, the elect and chosen people of ingratitude and vnthankfulnes, callyng as it were heauen and earthe to wytnes, as in the first chapter, & Esay. 1. And first he sayth: Geue good eare, for you shal heare the euerlyuyng Lord the almyghty, by whom al thinges wer create and do consist, speake plainely vnto you, content to humble him self so low as to opē his quarel, to vtter the causes of his wrath, and to try him self in your owne consciences to be fautles.

The Prophetes of all ages, they are here cōmaunded to contende and stryue wyth the mountaynes and myghty mē of the world, so is it their great labour, peril & danger to cause thē by any meanes to here the word of God. Therfore was it sayd in the last verse of the fyft chap. I wyl be auenged in my wrath, & in my fury vpō the people that hath not herd. So that to harken to the voyce of God is better then any sacrifice. Therfore is heare so oft bet into the Iewes heades. Here what ỹ lord saith: Let ỹ hils heare, heare O ye mountaines, thus ỹ prophet warneth as it were a Bedle or Cryar of

the

the common place to kepe ſylence, and to geue dyligent harkning to the voice of the almyghty. He warneth the earth and al that therin is, euen the very foũdacions therof to geue good eare. Shal man then be deafe and ſtop hys eares? The Lord calleth the heauens, and they obeye. The earthe from nothynge, and ſtrayght it was preſente. The ragynge ſeas and rough floudes, do hearken, to his commaundement. Dare man denye to heare his Lorde, by whom he lyueth and hath his being? ſhal he be brutyſhe and wythout vnderſtandinge, when all brute beaſtes are obedyent to the lordes commaundement? Did not Balaames Aſſe both ſpeake and vnderſtãded whẽ the Lord called and commanded?

O mã, wilt thou not heare hym without whom thou arte not? Doſt thou not feare to falagayne into duſt and aſhes when thou art at his voice ſo dul and inſẽſible? Or cãſt thou forget his benefits by whom thou haſt thy being? Ye a this Lord calleth the thinges that be not, as though they wer already. He maketh ꝑ dead bodies to harkẽ to his voyce. How dare thou O mã turne away & not hear, ſeynge thy breath of thy bodye is in his hand? He ſeieth and geueth lyfe.

See howe the Lorde doothe humble hym selfe to thine infirmity and weakenesse. He is contente not onelye too speake vnto the whyche arte but dousts and ashes, ful of synne, but to shewe his quarell and as it were too pleate hys cause with vs, that he myght be founde true and all menne lyers, and therefore iustyfyed in hys woordes and ouercome when he is iudged. Let al menne therefore tremble before his face and crye vnto God, to geue thē eares that cā heare, and eyes that can se, & thē say with Dauid I will hear what the Lord speaketh.

The Lorde calleth into their remembraunce & therewyth their benefytes of old ther deliuerance. How he plaged the Egipciās, & preserued thē. How he made thē passage throughe the red sea, & drowned theyr enemies. How he fedde them wyth Manna from heauen, not sufferynge theyr garmentes to bee olde, nor their shooes torn for ꝑ space of .xl. yeres in the wildernes: he geueth thē the good meeke and louinge captaine Moyses to guyde them. Aaron to preache hys wyll vnto them and praye for them. Miriam a prophetesse, a comforte to the women in theyr longe iourneye. Reade Exodye throughe oute.

And

And when kynge Balacke had counsell to hyre Bilhā to accurse the, saith ꝑ Lord, I did turne thy cures into blessing who beinge thus disappoynted did take a new Counsel of Bilham to entice the people by flatterye too Idolatrye and fornicacio, therby to prouoke my wrath agaynst the, wherfore I plaged the vntylle I hadde slayne foure and twentye thousand. When Phinhas the ꝓiest stirred wyth the zeale of my glorye slewe Duke Zamrye the captayne of the trybe of Simeon, and Colpy the doughter of Sur, the chief ꝓince of the Madianits ꝑ through ꝑ zelus enterprise, caused my wrath to cease. Nu. xxv. xxvii. xxviii. xxv.

In Sittam did I slaye Balacke, and Bilham, I caused Moyses too destroye the Midianites without mercy, and did gyue vnto you theyr goodes cattail and substaunce. Numeri. xxxi. In Gilgall I dyd take awaye the reproche of Egypt from you. I caused you to be circumcysed and dyd geue you of the fruts of the promysed lande. Iosue. v. Al thys did I for the. that thou myghtest knowe my ryghtoulnesse, that I would keepe my promyse, notwythstandynge thys manyfolde wyckednesse. The lyke reduke of theyr ingratitude maiest thou read Esay

say.i. Eze.xx. Now if we wold herebiin our wicked time learne to behold the inestimable goodnes of god toward vs, & our vnthãkfulnes agaynst so louyng a lord: We might fully perceiue & se most euidently the wõderful mercies of oure heauẽly father, callyng vs to repentãce whych hath not onely geuẽ vs bodely benefits as he did vnto Israel, but he hath deliuered vs frõ the helly Pharao, from the curses of Antichrist, frõ therra of errours & erronious opinions, & caused vs to eate the heauẽly Manna, the flesh of hys owne sonne, therby to geue vs lyfe euerlasting. O the vnspeakeable goodnes of oure heauenly father, and wo to our sturdy stomakes stifeled in euyll.

The Text. Wyth what acceptable thinge shal I present the Lorde? Shal I bow my selfe before the hyghe God? Shal I come before hym wyth brent offeringes, with calues of one yeare olde? Hathe the lord hys pleasure in M. of rams either his delyte in. x. M. streames of oyle? Or shal I geue my first borne for mine iniquity, euẽ

the

the fruit of my wombe, for the sin of my soule? I wyl tel the manne what is good and what the lorde requireth of the: euē to do iudgement, to loue mercy, and to walk reuerently before thy God.

Because that here is so iust occasyon offered to declare what is the true worshyp of God, and which is the false and vntrue. I desyre thee gentle reader to suffer me somthig to declare thys dout, because it hath troubled the consciēces of many in al worldes. And also that it may be a testimonye & wytnes vnto the worlds end of our conscience towardes God and hys true worshyp, which haue wrytten or spoken against the fals worshyp of the Romysh Antichrist. Wherin first I pray thee to marke & cōsyder how the conscience striken wyth the feare of Gods iudgementes seeketh some staye, and euermore would haue succoure against hys heauy indignacion, but vnles it be quieted and setled by the truthe of God his holy word, it renneth astray frō God more & more, & at lengthe followeth fond imaginacions. As the Hethē before the law geuen, dyd slay their chil

dren

dzen to please God as they ymagened. Wherfore the Lord did dryue thē for the of theyr countries, and dyd geue them to Israel in possession, and warned thē of theyr abhominacions.

The Iewes after the law of Moyses was geuen, not vnderstandyng the end of theyr Ceremonies, dyd heape vp infinite sacrifices. Vnto whō God saith by Esaiah: he ꝓ offereth vnto me an Oxe is lyke hym that slayeth a mā, and he that kylleth a beaste, as hee that brayneth a dog. And he that offereth sacrifice as he that offerete swynes flesh, he that remē breth incence, as he that offereth vnto an Idol. These thynges haue they chosen in theyr wayes and in theyr abhompnacions theyr soule is delyted.

Our Papistes not vnderstandyng, or rather not regardyng what oure master Christ had taught vs. Math. xv. that in vayne we do worshyppe God teachyng the doctrynes, the Preceptes of menne. Hadde sette vppe a newe holyneſſe, euen theyr whole relygyon in outwarde Ceremonyes of daies and times, of candelles and Belles, of touchynge and of handlynge, of blowynge and kissynge, creeppynge, kneelynge and knockynge, of gyrdels and garmentes, of geuynge

to theyr Idolles and aulters fine ornaments, of building of Chappels, chaũtrys and Abbaies, of gadding to Walsingham, to Canterbury, to Compostella, to Jerusalem, to fetch James shels, Walsingham Rings, Beckets Broches, and pardon Beades, whereupon muste be laide I wote not howe many lady Psalters. And alwaye ten Aue Maries to one Pater noster, or elsse al was marred, and infinit other madde inuencyons of mans idle braine. By the whiche madding of mannes head in al ages, whyche I haue but lyghtlye touched, we maye perceiue that no rest can be found for mannes soule in our own iuuencions. But the farther mannewadeth in hys fond intentes and fantastical imaginacion, the farther he slideth from God, vnsure that he hath done any thing acceptable in ꝑ sight of God. Therfore must we which ar seruaunts and creatures, learning our own weaknes by ꝑ fal of others, turne to our master, lord and creator, to know what his word cõmaũdeth in ꝑ agoni of cõscience & cõsidering that the turnig frõ ꝑ creator to creatures hath bene the grosdok al Idolatry, euery mã chusing to hi self the fool of his own hart. Some the sun

some

some the Moone, some the .vii. starres some Saturn, som Iupiter, some Mars some Uenus, some Marcurye. And do-ynge farther, some haue worshypped Calfes, some Cockes, some Serpentes, some Dogges, some Asses, some Gotes, And in oure Poppyshe wyckednesse wee oure selues, haue worshypped stockes & stones, and geue diuyne honours almost to all manner of creatures, a vyle waker cake did we honour as our God in dede, And when that was lyfte vppe betwyxt the Priestes fingers, we saide we dyd se oure maker, and knocked and kneeled, crowched and kyssed wythoute all measure. And the Preist when he did eate it, thoughte he did receyue hys maker, and made so manye fonde gestures, inoyned wyth infinite superstitions that thereby we may marcke, if we haue nothynge elsse too leade vs that the fayned and false worshyppe of God hathe no ende nor staye, can neuer tell where too consyste, doothe alwaye disquiet and neuer satysfye nor quiet the conscience. Therfore for the loue of our own souls, of the quiettinge of oure owne conscyence, let vs vnfaynedlye repente of al oure falsed

godes

goddes and fayned worshyppe of God, and knowledge that ther is but one god whyche broughte the children of Israel forthe of Egipte from the house of bondage, and hath deliuered vs the spyrytuall Israell frome the Egyppte of synne and errours from the bondage of the deuyll, Deathe and hell, and broughte vs into the lybertye of hys chyldren, by the deathe of his owne sonne. And by his holye spyrytte poured into our hartes, doth teache vs to crye father, father.

Let vs knowledge (I saye) that thys Lorde our God is but one God, whome we muste loue with all oure hearte, wyth all our soule, with all oure strength, hym muste we feare, and hym onlye must we worshippe and in hys name onlye maye we sweare. By the whiche woordes wee maye learne that there is but one God only, who onlye oughte to be worshypped, feared, loued, trusted and hooped vpon, which the wordes of swearing in his name importeth.

Thys oure God then whose worshyppe wee doo teache, is that almyghtye power, whyche made heauen and earthe by hys woorde, and by the same thrroughe hys spyrytte doothe gouerne

all

al creatures therin Sauing Israel, and drowning Pharao. Sauing hys chosen of free mercy and grace, and condempnynge the wycked hypocrytes by iuste iudgemente. Thys oure God is a spirit, as Christ our alder master teacheth vs, & they whych worshyp him, must worship in spirite and truthe. Jhon. iiii. And seeinge he is a spirit, pure from bodyly corrupcion, and therfore hauing no neede, of our bodely seruice. Hys true worship can not consist in bodely exercise which lasteth but the tyme it is in doinge, but the inward holines of the hart whyche euermore encreaseth & spryngeth forth into life euerlasting. Such a worshyppe therfore our Prophete teacheth, whych ariseth and spryngeth forth of the secret reuerence and feare of God, his sacrate magesty, whych is not seruice, but child lyke, wherby we are not onlye affrayed to dysplease God oure father, but also prompt and redy, lyke obedyente chyldren to expresse in oure liuinge, Judgement and mercy, the two special propertyes & greatest shew of his image which appeareth vnto his creatures.

Prouer. i. Therfore is thys feare called the begynnynge of wysdome, and the spyryte of feare. Esay. ix. begynneth the worke which

whych the other spryte[illegible]ysdom and vnderstandinge, the spyryte of counsell and strengthe, the spirite of knowledge and true holinesse and accomplisheth & fulfilleth. So that this spirite of feare doth goo before in al the hartes of them which God doth chuse to worshippe him in spirite and trueth, makinge theym afraide to do homage and worship to any thinge saue their Lorde God onlye, eyther anye other wyse then hee requyreth and commaundeth. A fraide euermore to do any thing wherein they do not know his open pleasure. Thys feare was in Cornelius before he had the perfit knowledge of God, and in the menne of Israell vnto whome Peter did saye. O brethren and children of Abraham and they amonges you whiche feareth God, vnto you is the woorde of saluacion sent. And the. Psa. ciii Euē as the father hath mercye of his children, so hath the Lord mercy of them that feare him, and the mercy of the Lorde is for euermore vpon theim whiche feare him. Actes. x.

The cause is that they whiche do fear the Lorde are alwayes readie with heart and minde to do thynges pleasaunte vnto him, and to abstaine from the contrarye. His displeasure do they feare lyke lo

uynge chyresth. If theyr heauenlye father be pleased they do reioyce. If he bee offended they do crye for mercye, so that of him they do reast in prosperitie, of him they do hange in aduersitie, accordynge to hys owne commaundemente by hys chosen vesell Dauyd. Call vppon me in the daye of thy trouble and I shall deliuer the, and thou shalte worshyppe me. So that thys inuocacion after some interpretoures is the true worshyp of god. And surely seynge Paule. Romaynes .x. affirmeth that who soeuer calleth vpon the name of the Lorde, shall be saued.

No manne canne denye but an eareneste callynge vppon God comprehendeth the true worshippe whych God requireth, and containeth in it perfyte religion, because it hath fayth the ground of all vertues. For howe canne they call vppon God whyche dooe not beleue in hym? Romaynes .x. And they whyche dooe call vppon other creatnres hathe affiance, trust, and fayeth in those thynges, elsse woulde they neuer call vppon theym. Thys faythe spryngynge of the fyrst parte whych was the feare and reuerence of God his hygh maiestye, supplyeth the seconde poynte of the wor-

shypp

shippe of God whych requyreth a knowledge of God. For how can we beleue in hym whō we haue not knowē. Rom.x. Here by doo wee gyue glorye and worshyppe vnto God, that is too say: we knoweledge hym too be true in all hys promyses. And because without faythe it is impossible to please God, this faith maketh vs sure that wee doo worshippe hym as we shoulde, and certifieth vs that wee bee the chyldrene of God, and that oure woorckes are acceptable in hys syghte. Hereby did Abell in hys sacrifyce more truly worshyppe God then dyd hys brother Caine. Gen.iiii. Abraham also and hys wyfe Sarai by faythe were the true worshyppers of God, and receyued the promyse. Gen.xviii. Elizabeth also gaue more glorye and worshippe vnto God in that she beleued hys promyse, then dyd her husband Zacharye, who because he doubted, was striken dumme whiles the child was borne. Luk.i.

Shortelye too conclude, this faith is it that causeth true worshyppe. For whatsoeuer commeth not of faythe the same is synne. And because faythe commeth of the hearyng of the word of God only, & of no mans fansy: we may boldly Rom.x.

pronounce that all suche worshyp as is set vp by mannes imaginacion without the scriptures of God, is without fayth, and therefore synne full, & consequently abhominable in the syght of God, whether they be sacrifices before the law, or in the tyme of the lawe, or Ceremonyes sence the lawe ceased.

The thyrd and last part of thys worship standeth in vnfayned loue towarde oure neyghboure, wythoute the whyche oure Master Christe commaundeth too laye downe all sacrifice, before the alter and fyrst go & be reconciled. Mat. v. And wythout thys hee despiseth all sacrifyce saying by his Prophet Ose. I wyl haue mercy and not sacryfice, and the knowledge of God, rather thē brentofferyngs And by the Prophete Esay of them that hath not thys loue, your incense is abhominacion vnto mee. And when you shall lifte vp your handes, I shall turne away myne eyes, for youre handes are full of bloude, whyche laste woordes are more playnely vnderstand by saynt Jhon, saiing: He that hateth hys brother is a murtherer, who for the vncleanenesse of hys handes hathe no parte in the kyngdome of GOD. And where as other whyche are not spotted wyth theyr neighboures

Ose. viii.

Esay. i.

i. Jhon. iiii

bloude

blonde, but are clensed by the blonde of the Lambe, are the very temples of God wherein he wyll bee worshypped. These bloudy Cainites which loueth not their brethren, canne be no temple for Christ, wherein hee wyll dewell and reaste, but for the Deuyll and Antichriste. For this calleth God his Sabboth and reast, pleasante vnto hym. Esaye. lviii. To refreshe the wearye whyche he calleth also the refreshinge of his owne selfe. Thus doo we keepe the acceptable holye daye, and doo the worshyppe that he desyreth when wee shewe mercye, and comforte the poore and neadye. The whyche worshyppe is so greate, that he wyl aske accompes of none other thynge at the daie of Iudgemente, but if we haue clothed him, when we did see him naked, if we haue fedde him when he was hongry and so forth. Mathew. xxv. For because theese dedes of mercye and loue, doothe presuppose, doothe fayeth and feare of God. This loue therfore must we bringe to the true worshyppynge of God. And as our Prophete in fewe woordes dothe comprehende all kynde of worshyppe. Wee muste doo iudgemente, loue, mercye, and walcke humblye and reuerentlye before the Lorde. Too do iudgement

may be well vnderstand, to doo as thou wold be don to. What so euer thou iudgest that thou wold haue doone to the, that do thou vnto other. To do mercye, is to forgeue as thou wold be forgeuen, and thy s hart and mynd must we bring to worshyp god, & to walke before hym. For of thys doth God make tryal whether we do loue hym or no. If we do not loue our brother whom we se, how can we loue God whom we se not? Jhō. iiii. Then if we do bringe vnto God, as for hys honor and worshyp sacrifices, offerynges, or what so euer it be wythoute the loue of god, what do we but declare our selues detestable hipocrites, dissembling to loue hym, whō we do not loue, to honour hym, whom we dishonor, and to worshyp hym, who by vs is blasphemed. Therefore may we not thyncke to please God wyth any sacrifyce, or outwarde shewe of holynes, but wee muste walke humblye and obedyentelye before the Lorde, as Samuell answered kynge Saule. i. Kynges. xv. Beholde, to obeye is better then sacrifice, and to harkē is better then the fat of wethers.

Enok walked thus wyth God, and therefore was taken vp into hys presence.

lence. Noah humble and obedient, with fayth, feare and reuerence: walked before the Lorde, and entred into his ark, when all the proude and dysobedyente worlde was drowned. Lothe walked obedyentlye, and durste not looke backe when hee was taken frome the Sodomites, wher hys wyfe stobernelye breakyng the commaundement was turned into a salte stone.

Abraham and Sarai may bee examples howe we shoulde walke humblye, and reuerentelye, and also faythfullye and obedyentlye before the Lord, which after promise or commanndement, dyd not regard anything, not so muche as theyr owne old barran bodyes but only looked vnto God, geuyng him thys honoure, worshyppe and glorye, that hee was able to fulfil whatsoeuer he hadde spoken and promysed. And whyche oughte to be our glasse, therein too see the woorkes of God towarde vs. Israell so long as they dyd walke humblye, and obedyentlye before theyr Lorde, and worshypped hym after hys woorde and commaundementes, fearyng hym wyth vnfayned and dissembling harts, harkenyng vnto hys word, and practised theyr lyues therafter. He led theym

wyth hys myghtye arme throughe the
redde sea, fed them wyth Manna in the
wyldernes, destroyed many nacions for
theym. But when they dyd swarue from
hys commaundement, and woulde wor-
shyp hym after theyr owne inuencyons,
he plaged them greuously, sente theym
drought, dearth, famine, pestilence, and
the swerd of the Egipcians, Chaldees,
and Romaynes.

Especially when God the father sent
hys owne son to call them to hys obedi-
ence, and to teach them that theyr slaine
sacrifice was of no force in it selfe, but
onelye dyd signifye that by hys bloude
and sacrifyce of hym, beyng as it were an
vnspotted lambe, their iniquitie shoulde
be forgeuen, and the synne of their soules
washed awaye, whiche was signified by
hys baptyme. They walkinge proudlye
not humblye, dyspysed humble Christe,
boasted theim selues to bee the chyldren
of Abraham, to bee the true Israelytes,
to haue the oracles, to haue the law wri-
ten, to bee obseruers and keepers of the
lawe, to be the only worshippers of god,
to knowe his wyl, to be guides vnto the
blinde and all together: but Christe cal-
leth the most holy amonges them blinde
guydes, paynted graues, fayned Hypo-

crites

crites, and falle worshippers. And after he was refused and vyllanously handeled, God sendeth vpon them worthy destruccion, famin, honger, pestilence, and the swerde of the Romaines, whiche did roote them forth, & laye theyr land desolate and scatter them abrode vnto this daye. So perilous a thynge it is, not too walcke humbly before hym, but too gad other wayes from hym, for the respecte of anye creature. For he onely canne do all, careth for all, knoweth all, lyke as he onelye hath create all vnto hym, therefore without declininge too anye other muste all honoure and worship be geuen And as he hath saued all them whyche haue thus walked before hym wyth this fayeth, feare, and loue too declare that there is one God, euer constante and vnchangeable, so doothe he nowe requyre the same worshyp that he did of them before vs, whiche dyd neyther consyste in hoolye caules, nor brente offerynges, as the carnall heithen and grosse Phariles fancied and supposed, neyther in suche thynges wherewith worldely menne are pleased, as golde, siluer, precious stones gaye ornamentes, and ryche gyftes, cappynge, knelinge, curtiles, too be sought farre of at Rome, Compostella, or at Ie-

rusalem

rusalem. But to worship hym in ỹ house of harts, in the chamber of our breastes, in the temple of oure soule, wherein he hath chosen hys mansion. Ther to worshyp him not wyth mans imaginacyon and chosen holynes, whyche hee calleth bayne worshippe, and abhorreth it. But in the worshyppe whych he appoynteth and commaundeth, that is as his sonne declareth in spirit and truth. By vnfained reuerence of god hys sacrate magesty. By kaythful truste in his vnfallyble promyses. By loue not counterfayte to warde oure neyghboures. Whych three frutful braunches growyng forth of the man, newe regenerate by the spyryte of god, must needes bryng forth the manye spiritual works, as inuocacion, prayer, thankesgeuynge, fastynge and mournynges for synnes, almes, and all the woorkes of mercye and pytye. Who so walketh in these woorkes, hee truelye worshyppeth God, and hereby are the true and false worshyppers knowen in sonder, the true churche and the church of Hypocrites. Because these woorkes fayth, feare and loue, was not found in the olde world, therefore was it drowned. Because these three partes of the true woorshyppe was not founde a-

mongs

monges the Jewes, therefore wer they destroyed. Because theese woorkes of true woorshippe were not founde in the poppyshe church, therefore is it subuerted. And if they be not shortelye founde in oure reformed churches, they shall wythlyke shame be subuerted and destroyed. Lette vs walke humblye therefore before oure LORD, and beware of oure fall. He doothe not suffer hys chosen, so longe tyme as he doothe the reprobate.

The voyce of the Lord dothe crye vnto the cytye. A wyse man wyll feare thy name. Heare the rodde, and who it is whych hath appointed the certaine tyme vnto it. Is ther yet in the house of the wycked, tresure and the false measure? O abhominacion. Shall I iustyfye the wycked Ballaunce, and the satchell of deceytefull wayghtes? Her ryche men are replete wyth rauine, The Texte.

ſauine, and her enhabytauntes hath ſpoken lyes, and had deceyt full tounges in theyr mouthes. Therfoze wyl I make the ſycke, ſtrykyng the and makyng the deſolate foz thy ſinnes. Thou ſhalt eate and not be ſatiſfied foz my=ſerye ſhal goo thozow thee, thou ſhalte go vnto thy wyfe, but ſhee ſhalbe barren, and that whyche ſhe dooth bzynge foozth, ſhall I geue vnto the ſwerd. Thou ſhalt ſowe, and not reape, thou ſhalte tread the Oliues, but thou ſhalte not anoynte thy ſelfe wyth Oyle and treade the grapes, but thou ſhalte not dzynke thy wyne. Be=cauſe thou haſte kepte the ozdy=nance of Amry, and al the abomi=nacion of the houſe of Achab, and haſt walcked in their counſailes.

There

Therefore wyll I geue the vnto desolacion, and all thy enhabytauntes to be hyssed and scorned and you shall beare the shame of my people. The Texte.

The voyce of the Lord.

The lorde crieth by his preachers, by hys prophetes, by hys Apostles, by hys Messengers in al ages, and al tymes too call vs to repentaunce. He warneth of hys wyl and pleasure. He telleth whych is true worshyp, and whiche is false. And as he saith by his Apostle Paule: All the daye longe haue I stretched foorthe my handes vnto an vnbeleuing people, and a people that striueth agaynst me. Rom. x. And by his owne son he sayeth: Jerusalem Jerusalem, how oft would I haue gathered the together, as the hen gathereth her chyckines vnder her wyngs, and thou wouldest not. Math xxiii. Whyche doothe vtter the fatherlye care of oure God, alway calling and cryng vpon vs. But who heareth his callynge? who seeth hys power? who feareth hys name? Thusiah doth set it, saith our prophete, that is to saye, wisdome, or the wise man wil be warned. For so dooth the Hebrew inter-

interpreters expounde it. And so it agreeth with ẏ course of God his workig, at al times God calleth al. His sound of his voice goeth through the world, yet scātlicā ther be one so wise to repent in ẏ warning of the. vii. cities. No mo wer found fearfull of God hys sore threatenynges but only Loth. In the destrucciō of the hoole worlde, Noah was onlye founde wyse and obedyent. In Ierusalem how fewe wer found obedyent when the Prophetes warned them to repente. In oure world God grāūt some one wise & faithful mā may be found, whych maye pray for vs, as Abrahā did for the Sodomits, and geue warning of gods wrath hefore it fall vpon oure cities. Heare the rodde, the rod of God his great vengeaunce is readye shaken againste your cities. The time is determined for your punishmēt. Wil you not yet be warned to lay away wickednes & repent of your euil waies? wyl you kepe stil your euil gotten goods and treasures heaped bi extorsion? How can your sinnes then bee pardoned? My lawe commaundeth for thynges wrong lye taken to paye foure foulde and fyue fould. Haue you satisfyed my lawe and leaft your selues so greate treasures? Nay you are so farre frome such equyty

that

that of restitucion, that you maineteyne
styll youre bryberye and extorsyon. You
keepe styll in youre houses, youre leane
and bare measures, your scant and false
Bushelles too prouoke my wrathe and
indygnatyon vppon you. Your measure
is scante of Corne, and your chaffer, but
it is full of my wrathe and heauye dys-
pleasur.

Shall I iustyfye the wycked bal-
launce? Or as the Hebrew standeth wic-
kednesse in the ballaunce. If I shoulde
leaue thys vnpunyshed I shoulde seame
to iustyfye and alowe al the wickednesse
that you do vse therein. Where contrary
wise, I haue commaunded the too haue
iuste ballaunce and euen waygh̄tes and
true measures. Leui. xix. and in Deutero
nomye. xxv. Thou arte commaunded
not too haue dyuers waygh̄tes a grea-
ter and a smaller, neyther to haue in thy
house a bygge bushell and a small, but
that thou shalte haue a iuste and true
waygh̄te, an euen and true bushell that
thou maye lyue a longe tyme in the land
which the lord thi God geueth the. Ther
furthermore art thou taught, that I thy
Lorde God doo abhorre hym that doth
these thinges, and that I detest al vniust
dealinge

Leui 19:
Deut 25

dealinge as a thyng abominable, and so doo the my seruaunte Salomon teache the. Prouerbe. xx. that double waightes and dysceytefull ballaunce abhominable before thy Lorde God. Howe dareste thou then kepe in thy house eyther anye false measure or thereby any euyll gotten treasure? Doste thou nothynge regarde me whych haue thy lyfe and breth in my hande?

Arte thou nothinge moued by my manyfolde benefytes? nothynge a fraide of my threateninges, repent, O repent and herken to my prophetes or elsse my rod is ready to scourge thy wickednes. The tyme is determined by me the almyghtye measurer of times, onlesse you do repente, O you wicked Marchaunts of London and all other Cityes. But O wicked worlde I do knowe youre deuises. You do hyde vp your ware vntyll it ware scant. You do lessē your measures. You encrease youre prices, too make the poore your slaues, yet wil ye begospellers Can you worshyp me and youre wycked Mammon boothe together? Canne you serue two Masters? Naye, you are to me defraudynge and oppressinge the poore as they that slaye the chyldren in the fathers syght. Thus do you worshyp me.

O you

O you couetous Marchaunts, building your houses in the bloude of youre brethrene. There is no faythe, no feare, nor loue amonges you, but youre ryches are repleat wythrauine. The houses of your Lordes, of youre iudges, of chancellers of youre treasurers, of youre receyuers, shortlye of all oure ryches and wealthy are full of the spoyle of the euyll gotten goodes and eyther open or pryuy thefte & robbery, Can I then holde my peace & as it wer to iustify your doings: Especiallyseinge, lyinge, dissembling & disceat is so common that frome the heade too the foote neuer one is fauteles. Ther is not one ryghteous, no not one that I myghte haue mercye. Ther is no truth, no mercye, no knowledge of God in the earthe, curssinge, lyinge, murther, thefte and adulterye hath ouer runne all together. The faythfull are wasted foorth of the earthe. Euery manne telleth hys brother a lye, wyth desceytefull lyppes and doble hartes. I wil destroy al their lying lips and these tunges that can tell these goodly tales & do thincke ẏ they ar able to ouercome al with theyr tunges. But for thys oppressyon of the pore, and for their mourninge I wil nowe aryse.

And I wyl make the sycke, strykinge

the with famin, sterilite, barrennes, bat tayl, captiuiti and bondage. Thou shalt eate and not be satisfied, whiche is the soorest famyn. The woman shal receiue the seed, and brynge forth no fruite, the fowlest sterilitie. And if she do brynge forth, the swerd shal deuoure thē. Thou shalt be in such bondage, that thou shalt toyl & trauail for other, & haue no parte thy selfe, such affliccion, such myserye, such calamitye shal be in ẏ mydsof the, that thou shalt be wasted for thy syns.

The Text. **Because thou hast kept the ordynaunces of Amri, and the abhominacions of Achab. &c,**

Loo how peryllous a thyng, and how great a plage it is to haue wicked kings and princes to raign ouer vs. For theyr authoritie doth not harme only whyles they lyue, and haue theyr flatterers folowyng and counterfaytyng their wyckednes, but in the ages longe after thē and the posteritie folowyng their lawes are alleged, their rites and customes renewed. So was idolatry alwaies contynued in the .x. trybes frō their first king Jeroboā to kyng Amry, who built Samaria. And hys sōne wicked Acab, who not only alledged the wickednes of his forefathers vnto the people, but addeth

more

moreouer shamful extorcion & shedding of innocent blud, steing Naboth for his vineyard, killing the prophets of ỹ lord. The other princes & people folowynge their wicked abhominaciõs & naughty counsailes, are here threatned to be wasted & destroied. The people to be hyssed and skorned, & the princes worthely to beare the shame of the people of God, by thẽ seduced. Zedechiah the last kyng ouer Iuda may be a terrible example vnto al kings, had fyrst his sons slayne in ths owne sight, then had hys eyes worthely put forth by the Babilonias, and so kept in lyue by dayly delusion of the Chaldes to beare the shame of ỹ people of god. Yea they ar without nũber whõ the Lord hath more greuosly by his iustice thus plaged. As Nebuchadnezer turned into a brute beast. As Adonibezeche the king of the Cananees, & the. lxx other princes who had theyr fyngars & toes cut of, & so reserued to their shame to gather crõmes vnder the tables lyke dogs, besides the. xxx. kings whõ Iosue hanged and destroied, and innumerable other both in scriptures & prophane hystorys rehearsed. Nowe therefore O kynges and Princes vnderstande and suffer your selues to be taught and admonyshed, you that iudge the earth. iii. Re. xvi. i. Iudges. Iosue. xii.

Serue the Lorde in feare in the gouernaunce of hys people, and reioyse wyth trembling in the gifts god geueth you, for he wyl haue an accomptes how you do gouern hys people, and how you doo order hys creatures. Embrace his poore Christ louyngly in hys members, lest he be angry, and you do perysche foorthe of the waye. For when hys anger is a lytle kindled, then happy are they that trust in hym. The happy are they as the kyng & prophet Dauid doth teach you which hath not walked in the counsaile of the wycked, whyche hath not stande in the way of the synner, whych hath not syt-ten in the seate of the scornful. But in the law of the Lorde hath had hys de-lyte, and in hys law doth meditate day & nyght. For he shalbe lyke a tree planted by the riuersyde, whych shal bring forth hys fruite in dewe tyme. Hys leafe shal not fall, and hys woorke shall prosper. Wher the wycked far contrary shall be lyke chaffe dryuen wyth the wynde. Therfore the wycked shal not stande in iudgement nor the synners in the com-pany of the iust. For the Lord knoweth the way of the ryghtuous, and the waye of the wycked shal perysh. The Lorde is no acceptour of persons. But who so doth

doth euyll be it kyng, be it Emperoure, he shal perysshe as is heare spoken.

The. vii. Chapter.

WO is me, for I am lyke The Text.
the gleaners of Sommer fruites, and as the braunches after the wyne harueſt. There is not a Cluſter of grapes to eate, my ſoule deſireth rype fruite.

Thus doth our Prophet bewayle the meſery of his people. He compareth the good amonges them hym ſelfe, and the other to the gleaners and gatherers after harueſt is ended, and al cleane gathered into thy barnes. And the beſt amõgs men to the wyne braunches wythered, dryed, and hauing nothyng vpon them, wherupon the deſyrous ſoule myght be ſaciate, Therfore he mourneth and waileth for the myſery whych of neceſſytie muſt folow ſo far ſpred iniquiti. And he ſheweth in the verſe folowynge, what fruit it is that he seketh. What grapes they are hys ſoule deſyreth (Biccurah the firſt ripe frutes) meanynge the fore fathers firſt borne the former age Abraham. Iſaac, Iacob, Dauid. Theſe doth

N. iii. Here-

Jeremy cal Jſrael, whiles they walked in holynes the fyrſt fruits vnto the lord. And heare our prophet doth complain that al thys good ripe fruit is gathered and gone, and nothyng lefte vngathered, but brambles and thornes whyche are fit for nothyng but the fyre euen for the fyre of Gods wrath, whych ſhal ſhortely be kyndled, and no creature ſhalbe able to quenche it, or to abyde the heate thereof: For thys oure prophet wayleth and cryeth wo.

The Text

The good periſheth foorthe of the earth, neyther is any righteous vpon earth. All doo lye in waight for bloude. Euerye man hunteth hys brother as wyth a net. They labour to make good the euyll of theyr handes, The prince aſketh, and the iudge for reward, and the great man ſpeaketh the deſtruccion of his owne ſoule, and they draw wyckednes as wyth a threefolde cable. The beſt amongs thē is lyke a bryar, & the ryghteous lyke a thorne of

the

the hedge. The day of thy ouer-
seares, the daye of thy vysytacon
is come, nowe shal they be ful of
perplexitye.

Here may we se how the spirit of god
is in hys holy saints & prophets is vexed
& troubled for our wickednes. Elias thus 3. Reg. 19.
wayleth: I haue lyued long inoughe, O
Lord, take away my soule, I am no bet
ter then my fathers. And the Lorde cal-
leth vpon hym, & he answereth againe.
I haue bene zelous & feruēt for the lord
of hostes, because the children of Israel
haue forsakē thy couenaūt. They haue
destroied thine altars, slaine thy prophe
tes with the swerd, & I am left alone &
they seke my soul to take it away. Esay Esay. lvii.
saith: the iust perisheth, & no man regar
deth it, in his hart. The good & mercyful Psal. xii.
are gathered to their graues, & no man
vnderstandeth. Dauid crieth also: Saue Psal. liii.
vs O Lord, for the holy ones do fayle &
waste, ꝑ faithful are cōsumed frō amōgs
the childrē of mē. Againe, the lord loked
down frō the heauēs, vpon the children
of Adā, to se if ther wer any ꝑ dyd vnder
stād, or that did seke the Lord. Al ar gon
bak together, they ar abhominable, ther
is not one that dooth good, no not one.

Do you knowe nothinge O you worke-
kers of wyckednesse whyche dooe eate
vppe my people as men doo eate breade
and calleth not vpon God? In al theese
thynges that oure Prophete and other
holye wryters dothe charge you, O Prin-
ces iudges and Magistrates, exampne
your owne conscience, and iudge youre
selues, that you be not iudged and con-
demned wyth the wycked. You are here
likened to Caine whiche did lye in wayt
for his brothers bloude. You are likened
to Nimroth huntinge your brethrene to
catche them in youre nettes. If you wer
not such, we shoulde not heare of suche
sodayne fal and ruyne of noble houses.
But what soeuer you doo that muste bee
well done sayth the oure Prophet, so stout
lye wyll you defende your own doinges
too make euyll good, and good euyll as
Esaye sayth, and to cloke your wycked
worckes, if you do feare anye daunger.

The Prince that beareth cheyfe rule
and maye do the mooste too hyde youre
myscheyfe, he must be won wyth gifts,
and if he be suche one as will receiue the
he shall haue whatsoeuer hee wyll aske.
The iudge must haue part of that which
is geuen, & the greater yche man by this
meanes bryngeth forwarde hys purpose

of

to the destruccyon of hys owne soule.
Whiles this thre folde cable is thus linked. Therefore dothe Esaye threatning woo and destruccyon to them that thus drawe iniquitie with cables of vanitie and wickednes with carte roopes. Whyche counteth euyll good, and good euyll, whyche do iustifye the wycked for gyftes And saythe farther. Lyke as the flame of the fyre dothe deuoure the stuble: so shal the roote of suche be like the coles, and theyr budde be like the duste. Esaye.v.

This similitudes of briers and thorns are broughte in for this purpose, to vtter the stinginge and prickinge of wickednes. As bryers and thrones do pricke al that handleth thē whiles thei do growe, and when they are hewen vppe they are good for nothinge but to kindle a speadye fyre. So saythe oure prophete that the best and moost righteous amonges them are noisome and harmful vnto mē and fit fire brandes for the furi of God. This shalbe knowen most plainelye on lesse we do repent when the daies of our visitacion commeth (which is at hande) when affliccion, sorow and carefulnesse and pietie and doutfulnes shal come vpon al flesche, as foloweth.

Geue no credence to thy frend The Text truste

truste not thy brother, keepe the dooze of thy mouth from hir that lyeth in thy bosome. For the son slandereth the father, the daughter riseth vp against the mother, and the daughter in law against the mother in law.

Beholde the sorowe impietie and doubtfulnesse whiche foloweth by iuste plage, the worldlye Tiraunte and euyl dooers. They dooe stynge and pricke euerye manne that medleth wyth them like thornes, they muste of no necessytye therefore feare, dystrust, and be vndoutefull of euerye creature as Dionysius the Tiraunte and such lyke. Other of some not trustinge theyr owne wifes were compelled to searche theyr priuye chambers nightelye, and theyre wyfes coffers, & credite therein barbarous and cruell sougioures. Other durst not trust theyr owne doughters, but fearynge all other creatures refused the healpe of theyre Chamberlaynes and other seruauntes. Durste credyte no barboures to shaue theyr beardes, but vsed the help of theyr Doughters whyles they were

yonge

ponge to shaue theyr beards. But when theyr doughters did growe to more age and peres, wherein they were able to discerne theyr fathees doinges, the feat of theyr owne conscience like Canites for the cruelty they hadde shewed to other, wold not suffer thē to commit thē selues to theyr own flesh and blud, to their bowels which did come forthe of theyr owne bodies. But saide within them selues as did cruel Cain. Euery one that can finde the opportunitie wil slay me, and so wyth their owne handes they were compelled to swinge of ỹ hear of theyr own beardes with brennunge coles. This is the greate and greuous plage that the almyghtye threatneth to laye vpon the wicked. To make hym lyke a boylynge sea whyche canne haue no rest, whose floudes dooth rage to their own ruin. Ther is no peace nor rede too the wycked saithe the Lord God. This did appeare in Cain after he hadde killed his brother, as it was sayde before thinkinge by iust iudgmente therfore that euerye manne shoulde slaye him that shoulde mete him. And because in oure perylous tymes there is so many Canites, it is no meruel though euery man be afraied of his brother, no mā trusteth another. The noble feareth ỹ cō

Esaye. lvii.

mōs the

the commones trusteth not the nobility
Theſe are the laſt dayes wherein iniqui-
tie dothe abounde, loue is loſte, charitye
quenſhed, faythe and truſte are dryuen
forthe of mannes company. Yf there be
anye tokens of loue ſhewed, it is for
ſome wicked purpoſe, either for the clo-
kinge of ſome vice or the withdrawing
from vertue and godlineſſe, ſuche there-
fore we muſte alwaye ſuſpect. And if thy
brother the ſonne of thy mother as Mo-
ſes ſaithe, or thy ſonne, or thy doughter,
or thy wife that is in thy boſome, or thy
friende whom thou loueſte as thine own
life, be about to perſwade the to the wor-
ſhip of ſtraunge goddes or anye ſuch ab
hominacion, thou mayeſt not onlye not
geue credence vnto them, but to help to
puniſh them Deu. xiii. Yf the Emperour
ſhould ſende his Interim into England
or the Pope his decretals with hal ỹ fayr
promiſes that the wicked can imagine,
deſye them bothe and deteſte theyr flat-
terye. Yf anye Frenſhe or Scottiſhe La
dye ſhoulde flatter for lyke purpoſe, ſhe
oughte mooſt horrible to be deteſted and
abhorred remembring that Salomon by
the flattering of his wifes, was brought
to Idolatrye. Sampſon to his owne de-
ſtruccion. And infinite other that haue
fallen

falle som into one vice, some in an other, and at length to shamefull endes by the flatterye of fayned friendes. Beware of flatterers therefore, O kinges and princes, for be sure when so euer you shal delite in them you shal not long continue withoute shame. The moste present poyson to a Prynce is flatterye. Beware I saye therefore. For Judas when he flattereth moost fayre, is moost readye too betraye his master. Joab when hee killeth Amasa and Abner, & sheweth moste frendshippe, is ready to kil them.

Abimelech when he flattereth hys .lxx. brethrene is all readye throughe ambicion appoyncted too destroye them. Dalila when shee flattereth Sampson too know his strength, hath the Philistines priuilye hid in her house. Absalom dothe call to his feaste by flattery and ther slai his brother Ammon, and with draweth the hearttes of the people by flattery frō hys father Dauid, and at lengthe dryueth him forth of his kingdom. Wherin appeareth the smal trust to be had to the wicked worldlings and crafti flatterers, though they offer great frēdship, though thei be our brethrē, though thei ly in our owne bosōs. And hear mai we set before our eies who ar to be trusted in this wicked

ked worlde so full of disceit and who are not. They onlye which do seke godlines and vertue and setteth much by the truth of the worde of God. For thys truthe is mightier then women, then wine, then the kinge, it ouercommeth all. It conquereth falshed, it condempneth flatterye, it driueth away blindnes, it causeth the blind to se, ỹ yong scoler to be wiser thē the great Doctor, it trieth al, it espieth al, it iudgeth, it condēneth al. To ỹ author & geuer of this be glory for euer.

Let vs no longer trust to manne therfore or make flesh our arme in thys our wicked time wherin al are geuen to falshode, to flatterie, to deceit, to couetous, to ambicion, to lyinge, slaunderyng, to al euils and wickednesse. But contrarie wise say with our Prophet euery one of vs bothe kinge and subiecte.

The Text. I wyl looke vnto the Lord, I wyl trust vnto God my sauiour, and my God wyl heare me.

Whether it be in the day of my vilitacion whē aduersitie shal come vpō me or in ỹ day of prosperitie whē these flatterers shal folow me, I wil regard nothig but the Lord, I wil trust to none but to God my sauiour. The Lord God is the measurer of mi trouble, he can & wil hear my

my cry & deliuer me from al peril. Therfore wil I cal vnto the Lord with the holy king Dauid. Psa. iii. O God how are mine ennemies multiplied, how many doth rise vp against me. Many doth say vnto my soul: his God shal not saue him, but thou O God art the shilde ouer me. My glory and the lifting vp of my head. I wil cry vnto the Lord wyth my voyce and he wil hear from his holy hil Psalm. iii.

The Text.

O thou myne enemy reioise not against me that I am fallen, I am rysen vp again. And though I shuld sit in darknes, the Lord is my lyght. I wyl beare the displeasure of the Lord, because I haue synned against him whiles that he auēge my cause, and do iudgemēt for me. For he wil brig me into light, & I shal se his righteoulnes. Thē mine enemi shal behold & be ashamed which saithe vnto me: wher is ỹ lord thi god? mine eies shal behold her, & now shal she be troden vnder ỹ foote lyke the myre of the streetes.

Three

Three thynges are here to be obserue in thys humble confession of the sinner whether thou do vnderstād it in the person of a perticuler synner, or in the parson of the multitude of Israel led into captiuity. Fyrst a consideracion and knowledgynge of the synnes committed agaynst God: and therefore pacience to beare and to suffer what so euer the lord shall lay vpō theyr backs. Secōdly wher such as are chastened of the Lord are alwayes of the wycked world despised, reuiled and skorned vniustli, and without cause whych doth augment theyr heauines. Here is the aduenging therof, and the iudgement of theyr innocencye towardes theyr enemies whych do persecute them, committed vnto God. Third lye here is ful and perfit faythe of God hys fauour in the middes of the afflyccions and hope of a comfortable ende of them to the glory of god to the confusion shame and destruccion of al hys enemyes to be learned.

For the fyrst Dauid cryeth: O Lorde enter not thou into iudgemēte with thy seruaunt, for in thy syghte no lyuynge creature shalbe iustified. For the second part he dare be bold to say, iudge me accordynge to my ryghtuousnes, and the

xxxv. Psa. thorowe out for this purpose. For the third he saith. Though I do syt in darknes and in the shadow of death, yet arte thou with me. So fyrmelye perswaded of God hys fauoure in the middes of the trouble are the elect of God, that they saye alway with Paule. Who shall separate vs frome the fauoure of God? shal affliccyon? shal anguishe? shal persecution, shall hunger? shall nakednesse? shall peryl? daunger or swearde? Naye, thou hast thus appointed, ordeyned, and therefore warned vs longe before, that wee shoulde bee slayne euerye day for thy sake, and counted like shepe readye to the slaughter. but in al this we do ouercome, by him whiche hathe loued vs. And as Paul saith in another place, we do glorye in oure afflyccion, knoweinge that affliccion bringinge pacience, pacience bringeth trial and hoope in the end, whiche is neuer shamed.

This lesson of comforte maye euerye pryuate personne fealinge him selfe smitten for hys synne, learn of our Prophet. But farther nowe hee speaketh in the person of the Jewes, and of the hole church chosen of God, and the like thinges for them maye bee marked besydes the fall of the Chaldees, of Antechrist &

al Tiraũtes perſecutoures of the elect people whiche ſhall by the conqueſte of Chriſte theyr heade, make al theyr enemies as theyr foote ſtole, to treade vpon theym lyke the myre of the ſtreate as is here prophecied. Therfore muſt we bear pacientli a litle whyle, and we ſhal ſatiſfye our eyes with the ſight of theyr fall by the iuſte iudgment of God, and vengeinge oure cauſe like as they haue with oute cauſe vniuſtly triumphed ouer vs, hated, oppreſſed and murthered vs, deſeruing no ſuch cruelty at theyr hands, for too the Lorde longeth vengaunce. And he wyll perfourme it. Reade the. v. Chapter of wiſdome to the end. For the declaration of all thys.

To note alſo the phrazes of lyghte and darckeneſſe. Light ſignifieth knowledge and comfort. Eſaye. ii. ix. xlii. xlix. lx. lxi. Mathew. iiii. Luke. ii. Darkenes the contrary, perſecution, blyndeneſſe, ſorowe. Eſaye. xiii. Lamentacions. v. Mich. iii. Pſalm. lxix. To ſe alſo and to beholde the ennemy, is to reioyſe at the fall of hym whiche the iuſte dooe for the righteous iudgemente whyche God ſendeth vpõ the enemye. Pſa. liiii, the wycked to ſatyſfy theyr malicious myndes

a. xxxv.

Text In the daye when the hedges ſhall be buylte, that day ſhal put away

awaye thy bondage, That daye shall come frome Assur and the walled cytyes and frome the forstrelles vnto the floud, frō the sea vnto the sea and too the mountaine Hor.

The contrye of Jury was spoyled, wasted, and destroied, as ye haue heard by the Chaldees and by the Romaines, but like as in the.iiii. Chapter, so is hear promised a wonderful deliueraunce of ꝑ Jewes, & a myserable plage to come vpō their enemies. Ther is a day appointed ꝑ thy waste places shall be built. Amos.ix. Ezechiel.xxxvii. A day when al tirannycal exaction and tribute shalbe taken awaye. Ezechiell.xxxviii. That daye shal thy people, which wer caried captiue vntoo Babilon bee broughte frome theyre strōg fēced cities, fortes, castels & holds, wherin they wer kept prysonners, home again to enhabit frō the strong citiets to ꝑ flud Jordā, & frō ꝑ red sea to ꝑ great sea and so to the hil Carmel and the monutayne called Hor. Esay sayth of thys gathering together Israel frō ꝑ east, I wil bring thy seede & frō the West I wyl gather the. I wyll saye to the North, geue

and to the South hinder not, bryng my
sonnes frome farre and my Doughters
from the ende of the earthe.

The Text **And the lande shall bee de-
solate for the enhabytauntes, be-
cause of thee fruyte of theyr ima-
gynacyons.**

Thoughe thys sentence be hear spo
ken cheiflye of the ennempes land, yet
is it generallye true in all landes and cō
trves. The Cananees were waysted and
destroied therefore. The Jewes thē selfe
had theyr lande flowinge wythmylcke
and honye, solonge before promysed to
theyre fathers, made so desolate for the
fruyte of theyr owne imaginacions that
no manne wente thorowe it. The Chal-
dees wer miserably wasted and brought
to desolacyon by the Macedonians for
the fruite of their labours? What shall
I name the desolacions of Sodom, Go
mor and the other cyties, or the destruc-
cion of the hoole worlde in the time of
Noah. Do we not reade. Genesis. vi.
That God did se that the malice of man
was greate vppon earthe and all the i-
maginacion of his heart was only evil:
and therefore he sayethe he wyll destroye
from

from the face of the earth the bothe manne and beaste, and Pryde of the ayre. Shall we then walcke styll in the frupt of oure imaginacions? One sorte in fleshlye pleasures, delitynge in wycked women, and madde mariages made for worldly purposes, imaginyng howe to be gyle bothe God and man, as it were. Another sorte too make theim selfe myghtye menne of greate fame, ryches and renoume, imageninge howe to begile our yong kynge and to pyl and poll his poore commons.

The thyrde and worste sorte are the vnsauerye salte, whereof Christe oure master telleth, whyche shoulde season other, but because they haue loste theyr sauoure and saltnes, they are fytte for nothyng but the dongehell, and causeth other to stynck by theyr shameleſſe lyfe before the face of God, not darrynge to rebuke the, or elſſe, not regardyng them, whiles they do seeke benefices and Byshoprickes, by flattering of theyr Lords and masters and blindinge the poore commonnes theyr brethren.

The .iiii. sorte are of these scattered sheepe of theese dysspyled commonners, whyche runneth heare and there they wotte not where for releife, and succour

ſtyll wanderynge after theyr owne imaginacion, and not hearkeninge too the worde of God whiche byndeth them to obedience. Lo ſuch are the fruits of our imaginacions in England this dai. The gouernoures deſpiſe theyr God, the ſubiects, their gouernoures, the people, the preiſtes, the prieſts neglect their charge ouer the ſtocke. So now it is come ſo far that the boy moſte commonly dare preſume vpon hys better withoute order againſte honeſty and al good diſciplyne. O good Lorde ſhall not oure land be deſolate for ſuch wild figge trees, barre of al good fruts, numbe, lame, and voyde of al vertuous ſtudyes & honeſt exerciſes.

The Text. Fede thy people with thy ſtaf, the ſtocke of thyne heritage whiche abydeth alone in the wood in the myddes of Harmel, lette them be fedde in Baſan and Gilead as in the oldetyme.

The prophete ſeinge in ſpyryte the glorious reſtorynge and delyuerance of Iſrael, praieth for them that the lord woulde vouchſafe to fede theym in the ſteade of theeſe enyll paſtoures whyche feedeth them ſelues, knowing mooſte aſſuredlye that if the Lord wil be theyr paſtor

stor, shepperd and feader, they shal lacke nothinge as Dauid dothe acknowledge Psalme. xxiii. confessing also with king Dauid that his rod and his staffe doothe comforte hys stocke. Therfore dooth he saie, feade thy people wyth thy rod. And Dauid dothe saye: thy rod and thy staffe they haue comeforted me. The stocke of his chosen heritage he nameth to abyde alone in the mounetaynes, because they shuld come ouer Carmel and other mountaines, like scattered shepe, one abiding and waytynge for another in that glorious restoringe, whiche in spyryte he dyd fore se, which shuld be like the gloryous cōquest in Basā & Gilead, whē they fyrst entered ẏ promysed lande, and Manasse hadde these twayne in possessyon Josua. xvii. And our prophet bryngeth in ẏ answer of the Lorde, fully perswaded that his peticion was al ready grauted.

Euen lyke as in the day of the delyueraunce forth of Egypte I wil shewe vnto him my wōders. The heathen shal be a shamed of theyr strength, they shall laye their hand vppon theyr mouthe their and ears shall be deafe. The Text

The Text They shal lyk dust lyke the serpent, and lyke the wormes of the earth. They shal come quaking foorth of theyr holes. They shal tremble before oure Lorde god. The shal they feare.

In such vehement prophecies wher ỹ prophetes do seme rauished the chãge of parsons, is oft vsed, and therefore I haue hitherto passed it as a thing whiche may easely be marked by him which wyth any diligence doth read them. In the first verse Israel is spokẽ vnto both in the first and second persõ, and in the last the prophet doth so speake of God, rauished by the feruent spirite. And here is a plaine promise of the restorynge agayne of Israel, wyth sygnes and wonders to the shame, confusion and condẽnacion of the wycked Heythen, as is more at large set forth. Ezechyel. xxxvi. xxxvii. xxxviii. xxxix. Jeremye. xxx. xxxi. Esaye. lxiii.

The day of the delyueraunce foorthe of Egypte, was most wonderfull wyth the plages sent vpon Pharao, and the drownyng of him in the red sea with all hys

hys army, the standynge of the waters lyke walles, the destruccion of the cities wythout handes, and other great worke, wherof the booke of Exodus and Josue are ful.

The dayes of the spiritual deliueraūce from the helly Pharao, as they are wonderfully begone in our Sauiour Christe the true Messiah, so shal they be by him then most wonderfully fynyshed and ended, when al the power of the aduersary shal be destroyed in ỹ end of the worlde, when the helly Pharao shalbe cast into the lake of fyre and brimstone. Jhon. xix

To laye the hand vpon the mouth is a common phrase too keepe sylence for shame. Job. xxxviii. That the Serpente lycke the duste and eateth the earthe, is the curse of God. Genesis. iii, and here it is geuen to the serpentes generacion to fal downe for feare and creepe into holes lyke wormes, Wherin appeareth the almyghtye power of God and the weake arme of the wycked. Therefore doth oure prophet ende wyth these exclamacions. They shall tremble before oure Lorde God. Thee shall they feare O Lorde. Agayne.

What God is lyke vnto thee The Text

whyche

whyche doeſt pardon iniquytye and paſſe ouer ſynne for the remnaunt of thyne enherytaunce, he hath not ſetled hys wrathe for euer, but he hath pleaſure in mercy. He wyl returne and haue mercye vpon vs. He wyl tread doun our wickednes vnder hys feete, and caſt al our ſyns into the bottom of the ſeas. Thou wylte performe thy promes to Jacob, and thy mercye to Abraham, whyche thou haſt ſworne to oure fathers from the dayes of old.

After our prophet hath receaued this comfortable anſwer from God, he rendreth thankes wyth an admiracion and comparyſon of the euer lyuinge God, whych hath wrought theſe wōders vpō the falſe Gods, which can do nothyng. Wherin alſo he ſetteth forth the ſinful weakenes of man whyche can attayne nothinge but by pardon and mercy, according to the Pſalme. xxxi. Bleſſed are they whoſe wyckednes are forgeuē and

whoſe

whose sins are couered. Agayn happy is ꝑ man whom the lord hath not charged wyth syn. Dauid also after the consyderacion of the greate maiestye of God maketh lyke comparyson, and asketh what god ther is besydes the lord. Psa. cvii And Moyses describeth the Lorde by these properties. Exo. xxxiiii. saying: O Lord, Lorde, mercyfull and gracious God, pacient and aboundaunt in pytye and truth. Shewyng mercy vnto thousands takyng awaye iniquitye wyckednes and synne. &c.

So that God whyche in hys substaunce is vnsearcheable by mercy, pytye and truthe, sheweth hym selfe vnto men. Wherin also is comprehended the promes of Messiah made vnto the fathers, by whome thys mercye and louynge kyndnes shoulde be shewed, and wyth thys he endeth, as doth the moost part of the prophetes, to teache vs alwayes to haue confydence in God, thoughe the promyse dooe seeme longe dyfferred, For he is the god that is true, he is faythefull, he performeth wyth the largeste that he dothe promise, he is also mercifull, he is pytyfull, full of louynge kindenesse, whych we do feale in that he did geue his owne sonne to be made man

of

A Commentary vpon

of the seede of Abraham for oure sakes howe canne hee but giue vs all thynges with hym? To him therefore let vs geue all glorye. Let vs serue hym wyth feare and tremblinge, walckynge before oure God as our Prophet warneth, reuerentlye, doinge iudgement, and louinge mercy al the dayes of oure lyfe. So shall the woes and curses threatned vnto the wicked be turned awaye from vs, and the blessinges promysed vnto the obedyente chyldrene be moost aboundauntlie poured vpon vs. Graunte that wee maye this do to ỹ honor of thy name for thy sonne our Lord Iesu Christe his sake. So be it.

Prayse the Lord.

O Lorde euerlyuynge God Lorde of Lordes, kinge of kinges. Leade oure yonge kynge in thy faythe feare and loue. Teache his heart thy secrete wisdome. Strengthen hym therewith timelye before his people perish, for the wicked do the preuayle, they do wallowe in theyr wickednes, Doo this for thy truthes sake, whiche he doth profesſe, Let not hys ennemies haue the ouer hande, leaſt they blaſpheming thy truthe do saye where is hys God? what relygyon hathe he profeſſed? So be it.

O kinge by truthe thou ſtandeſte defende thy truthe. By righteouſe iudgemente thy throne ſhall be eſtabliſhed, by wickednes ſubuerted. Therfor haſt thou the ſwearde by God oppointed to ſette vppe the one, too ſtrike downe the other Thus do, thou ſhalt lyue ſe good daies.

O you that be ſubiectes vnder thys kinge of tender age be thanckefull too God for all hys wonders wroughte in hys tyme, knoweledge yt it is God that hathe ſente him vnto vs, and hathe ſette forthe his truthe in his weake infancy, and mightelye defended hym frome all treaſonnes and traytoures rebellyons.

Repente

A prayer for the kynge.
Repent of al former euyls, and praye
wythout ceassynge that the Lorde
god may vouchsafe to guyde,
gouern and preserue him
lōg to raigne ouer
vs with ẏ loue
of Justice
Judgement and true
holynesse.
So be
it.
(*)

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London by Jhon Daye, dwel-
ling ouer Aldersgate
beneth Saint
Martins.
¶ These bokes are to bee solude
at hys shop in Schepesyde,
by the Litle Conuduit
at the synge of the
Resurreccion.
¶ ‡ ¶
Cum priuilegio ad imprimendum
solum. Perseptenium.